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ಕರ್ನಾಟಕ ರಾಜ್ಯ ಮುಕ್ತ ವಿಶ್ವವಿದ್ಯಾನಿಲಯ Karnataka State Open University

ಮಾನಸಗಂಗೋತ್ರಿ, ಮೈಸೂರು-೫೭೦ ೦೦೬ Manasagangotri, Mysore-570006

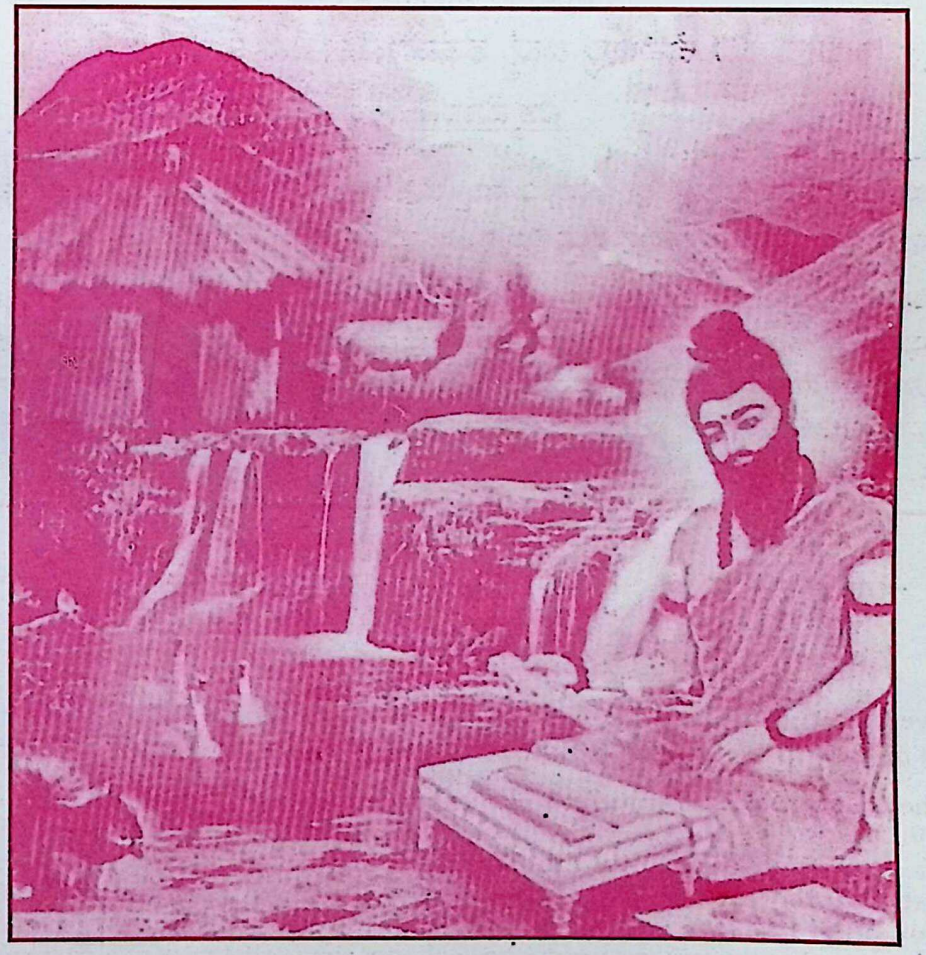
M.A. (PREVIOUS) SANSKRIT

– ENGLISH MEDIUM –

भारतीयतत्त्वशास्त्रम्

186

शैवदर्शनम्



COURSE - IV

BLOCK - 26

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ಉನ್ನತ ಶಿಕ್ಷಣಕ್ಕಾಗಿ ಇರುವ ಅವಕಾಶಗಳನ್ನು ಹೆಚ್ಚಿಸುವುದಕ್ಕೆ ಮತ್ತು ಶಿಕ್ಷಣವನ್ನು ಪ್ರಜಾತಂತ್ರೀಕರಿಸುವುದಕ್ಕೆ ಮುಕ್ತ ವಿಶ್ವವಿದ್ಯಾನಿಲಯ ವ್ಯವಸ್ಥೆಯನ್ನು ಆರಂಭಿಸಲಾಗಿದೆ.

ರಾಷ್ಟ್ರೀಯ ಶಿಕ್ಷಣ ನೀತಿ 1986

The Open University system has been initiated in order to augment opportunities for higher education and as instrument of democrating education.

National Education Policy 1986

ಮುಕ್ತ ವಿಶ್ವವಿದ್ಯಾನಿಲಯವು ದೂರಶಿಕ್ಷಣ ಪದ್ಧತಿಯಲ್ಲಿ ಬಹುಮಾಧ್ಯಮಗಳನ್ನು ಉಪಯೋಗಿಸುತ್ತದೆ. .....ವಿದ್ಯಾಕಾಂಕ್ಷಿಗಳನ್ನು ಜ್ಞಾನ ಸಂಪಾದನೆಗಾಗಿ ಕಲಿಕಾ ಕೇಂದ್ರಕ್ಕೆ ಕೊಂಡೊಯ್ಯುವ ಬದಲು, ಜ್ಞಾನ ಸಂಪತ್ತನ್ನು ವಿದ್ಯೆ ಕಲಿಯುವವರ ಬಳಿ ಕೊಂಡೊಯ್ಯುವ ವಾಹಕವಾಗಿದೆ.

ಡಾ. ಕುಲಂದೈಸ್ವಾಮಿ

"The Open University system makes use of Multimedia in distance education system. ..... it is vehicle which transports knowledge to the place of learners rather than transport to the place of learning.

Dr. Kulandai Swamy

ಜ್ಞಾನಪೀಠ ಪ್ರಶಸ್ತಿ ಪುರಸ್ಕೃತ
ರಾಷ್ಟ್ರಕವಿ ಕುವೆಂಪು ಜನ್ಮ ಶತಮಾನೋತ್ಸವ ವರ್ಷ ೨೦೦೪

ವಿಶ್ವಮಾನವ ಸಂದೇಶ

ಪ್ರತಿಯೊಂದು ಮಗುವು ಹುಟ್ಟುತ್ತಲೇ - ವಿಶ್ವಮಾನವ. ಬೆಳೆಯುತ್ತಾ ನಾವು ಅದನ್ನು 'ಅಲ್ಪ ಮಾನವ'ನನ್ನಾಗಿ ಮಾಡುತ್ತೇವೆ. ಮತ್ತೆ ಅದನ್ನು 'ವಿಶ್ವಮಾನವ'ನನ್ನಾಗಿ ಮಾಡುವುದೇ ವಿದ್ಯೆಯ ಕರ್ತವ್ಯವಾಗಬೇಕು.

ಮನುಜ ಮತ, ವಿಶ್ವ ಪಥ, ಸರ್ವೋದಯ, ಸಮನ್ವಯ, ಪೂರ್ಣದೃಷ್ಟಿ ಈ ಪಂಚಮಂತ್ರ ಇನ್ನು ಮುಂದಿನ ದೃಷ್ಟಿಯಾಗಬೇಕಾಗಿದೆ. ಅಂದರೆ, ನಮಗೆ ಇನ್ನು ಬೇಕಾದುದು ಆ ಮತ ಈ ಮತ ಅಲ್ಲ; ಮನುಜ ಮತ. ಆ ಪಥ ಈ ಪಥ ಅಲ್ಲ; ವಿಶ್ವ ಪಥ. ಆ ಒಬ್ಬರ ಉದಯ ಮಾತ್ರವಲ್ಲ; ಸರ್ವರ ಸರ್ವಸ್ತರದ ಉದಯ. ಪರಸ್ಪರ ವಿಮುಖವಾಗಿ ಸಿಡಿದು ಹೋಗುವುದಲ್ಲ; ಸಮನ್ವಯಗೊಳ್ಳುವುದು. ಸಂಕುಚಿತ ಮತದ ಆಂಶಿಕ ದೃಷ್ಟಿ ಅಲ್ಲ; ಭೌತಿಕ ಪಾರಮಾರ್ಥಿಕ ಎಂಬ ಭಿನ್ನದೃಷ್ಟಿ ಅಲ್ಲ; ಎಲ್ಲವನ್ನು ಭಗವದ್ ದೃಷ್ಟಿಯಿಂದ ಕಾಣುವ ಪೂರ್ಣದೃಷ್ಟಿ.

ಕುವೆಂಪು

Gnanapeeta Awardee
Kuvempu's Birth Centenary Year - 2004

Gospel of Universal Man

Every Child, at birth, is the universal man. But, as it grows, we turn it into "a petty man". It should be the function of education to turn it again into the enlightened "universal man".

The Religion of Humanity, the Universal Path, the Welfare of All, Reconciliation, the Integral Vision- these *five mantras* should become View of the Future. In other words, what we want henceforth is not this religion or that religion, but the Religion of Humanity ; not this path or that path, but the Universal Path ; not the well-being of this individual or that individual, but the Welfare of All ; not turning away and breaking off from one another, but reconciling and uniting in concord and harmony ; and, above all, not the partial view of a narrow creed, not the dual outlook of the material and the spiritual, but the Integral Vision of seeing all things with the eye of the Divine.

Kuvempu

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ಮಾನಸಗಂಗೋತ್ರಿ, ಮೈಸೂರು ೫೭೦ ೦೦೬

शैवदर्शनम्

Block 26

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1.0 BLOCK OBJECTIVES

In this block you will be able to understand the Bharatiya Darśana text, Sarvadarśana Sangrahaḥ - Śaivadarśana, its main tattvas and salient features. You will be able to acquaint with the important texts on Śaivadarśana and different schools of Śaivadarśana.

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UNIT - 1

Śaiva Darśanam

1.0 Objectives
1.1 Introduction
1.2 Antiquity of Śaivism
1.3 Salient Features of Śaiva Darśana
1.4 Nature of Pati, the transcendental Śiva
1.4.1 Powers of Śiva (Pati)
1.4.2 Names of Śiva
1.4.3 Attainment of Paramēśvara
1.5 Nature of Paśu
1.5.1 Different Phases of Paśu
1.5.2 Types of Paśu
1.6 Note on Pāśa
1.6.1 Nature of Mala
1.6.2 Nature of Māyā
1.6.3 Nature of Karma
1.6.4 Nirōdhaśakti or Tirōbhāva
1.6.5 Nature of Bindu
1.7 Nature of Catuṣpāda
1.7.1 Vidyāpāda 1.7.2 Kriyāpāda
1.7.3 Caryāpāda 1.7.4 Yogapāda
1.8 Exercises
1.8.1 Technical terms - their meaning
1.9 Books for Reference

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UNIT - 1

Śaiva Darśanam

1.0 Objectives

The objective of this unit is to provide details of origin of the Śaiva philosophy. Further, it furnishes the requisite information of the three Padārthās such as Pati, Paśu and Pāśa in different sub-sections. As a corollary to this, elucidation of the four Pādas namely, Vidyā, Yōga, Kriyā and Caryā is also added here. There are scholarly traditional works on Śaiva philosophy like Śivārkamaṇi-Dīpikā, Śrīkaṇdha-Bhāṣya, Śaivagamas etc., revealing all tenets of Śaiva philosophy. Therefore, the contents of all such texts are enumerated here.

1.1 Introduction

The Śaiva philosophy is typical of the entire range of Hindu thought. This philosophy as a system of spiritual metaphysics through the centuries, pendulated between the idealistic monism and realistic pluralism. Indeed, the Śaiva philosophy is an outgrowth of the religion, the distinctive feature of which, is the worship of the phallic form of god Śiva. Hence the Saiva philosophy flourishing over centuries at a strech without any break, and which had to absorb like a flowing river, a number of tributory sections which invariably typified different ages and people, is expected to contain the indications of different grains of thinking. The basic teachings of Śaivism like those of the Upanisads, enjoy a freedom from dogma; these are distinguished by a rich variety of forms. Various explanations have been offered from time to time for justifying Śaiva religious practices on the one hand, and elaborating its mystic recensions on the other. Naturally,

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therefore, a number of schools have been sheltered under the umbrella of Śaivism.

1.2 Antiquity of Śaivism

The elements of Śaivism are indeed found well rooted in the pre-Vedic period. The central figure around which Saivism started its career has its historical importance even during Indus Valley Civilization. It is almost certain that the authors of the Indus Valley Civilization worshipped a god who was conceived in human form and as regarded as Paśupati, Yōgirāja, Trimukha etc. The Indus people also worshipped the goddess Pārvatī, phallus (Liñga) chakras Nāgas bull etc. All these elements are found connected with Śaivism of the historical period and collectively tend to prove that the worship of a prototype of Śiva was prevalent in the Indus Valley Civilization.

Śaivism in the Veda :

The next important contribution to the personality of Rudra-Śiva is made in the Ṛgvēda who is of terrific nature but is amenable to transformed into a pacific deity. Worship of the Śivaliñga is referred to in the Ṛgvēda (Śiśṇadēvāh) (VII.22.5) Various names of Śiva such as Rudra Paśupati etc. occur in all the four Vedas. In the Ṛgvēda, there are mantras which refer to Rudra and Tryambaka, e.g.

1) Imā Rudrāya tapase

2) Imā Rudrāya Satadhanvinhe

3) Tryambakam Yajāmahē

Ṛgvēdic Rudra is a comparitively unimportant god with only two and a half complete hymns to him and about seventy-five casual references in all. Interestingly nothing is said in this text about his association with mother goddess, Nandi, Trisula and Yoga and about his Liñga form.

In the Yajurveda, there is a clearer thought somewhat different

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as the number of the Ādityas was fixed at twelve and of the Vasus at eight. In the Bhagavadgīta, Lord Kṛṣṇa describes Himself as Śaṅkara among the Rudras - (रुद्राणां शंकरश्चास्मि)

Rudra-Śiva in the Upaniṣad :

The rise of a devotional Śaiva sect in slightly hinted at in the Śatarudrīya of the Yajurveda, for the practice of recitation of hundred names of the god (some of which allude to his terrific and others to his auspicious form - Śiva tanu) presumes an attitude of theistic devotion. In the Upaniṣadic age, Śiva's supremacy is given a philosophical basis, for in the Śvētaśvatara Upaniṣad, which for the first time uses Śiva as His proper name, He figures as the Great God, not only superior to other Vedic gods (Mahēśvara among all Īśvaras) but also identical with Brahman, who has no second.

The religio-philosophic speculations contained in the Śvētaśvatara though essentially Upaniṣadic, are much nearer to the later Bhakti school then the ideas of any other older Upaniṣadic text. It stands at the door of the Bhakti school and pours its loving adoration on Rudra-Śiva. The emergence of Rudra-Śiva as a secterian God becomes closer to the Atharvaśiras Upaniṣad. Here, Rudra is not only identified with many other deities, but is also described as transcending each of them individually and collectively. Similarly, in the Gṛhyasūtras, the Rāmāyaṇa, the Mahābhārata, the Purāṇas, the religio-philosophical aspects of Rudra-Śiva have been brought out with more details.

Besides a glance at the early history of India, makes it evident that many kings and the members of the royal families were worshipper of Śiva and erected magnificient temples in honour of deity which stand even today. The temple of Paśupati in Nepal was already in existence when Ashoka visited the valley in 250 B.C. His daughter Cāhumati,- who accompanied him, but stayed behind, when her imperial father returned to the plains, - built a convent to the north of Paśupatinātha. Ashoka himself was a worshipper of Śiva in his early

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life. Jalauka, one of the sons of Ashoka, who was an active and vigorous King of Kashmir, was hostile to Buddhism and was devoted to Śiva. He and his queen Iśānadēvi erected many Śiva temples.

Andhra became independent soon after the death of Ashoka (232 B.C.) under a king, named Simuka. During the reigns of all thirty Kings, who successively ruled for about 400 years, the worship of Śiva was popular.

The coin of Kadphises II, bears the image of Śiva on a Bull. He is suposed to have ruled from 78 to 110 A.D. He is admitted to have been a devotee of Śiva. Kanishka I and Huvishka issued gold coins bearing the image of Śiva on the river side, and the name of the deity has been given as "Oesho" (Umesha). Huvishka also issued gold coins bearing on the reverse figures of Śiva and Pārvatī (Oesho and Nānā (Punjab Museum Catalogue Vol.I.197).

. The coins of king Vasudeva, the successor of Huvishka, who ruled from 182 to 220 A.D. which exhibit on the reverse of the figures of Śiva, with or without Bull, Nandi behind him and carrying noose and trident etc. are clearly indicative of the influence of Saivism. That Pushyabhūti, a remote ancestor of King Harsha was an ardent devotee of Śiva and that Śiva was one of the gods, whom Harsha himself worshipped.

Harsha's contemporary , King Śhashānka of Gauda country was an ardent believer in Śiva, as stated by Yuan Chwang and testified by his gold coins, bearing the image of Śiva on the obverse side. The temples built during the two centuries of rule of the early Chalukya dynasty of Vatapi (550 to 750 A.D.) though now in ruins, from magnificient memorials of the kings of this period. King Krishna I (760 A.D.) the successor and the uncle of Dantidurga, (Chieftain of the ancient Rāshtrakūta clan who overthrew Kirtivarman II, the son and the successor of Vikramāditya II) was a great devotee of Śiva, as is testified by the most marvellous architectural freak in our country, the Kaitāsa monolitic temple of Ellora, the most extensive and sumptuous of the rock-cut shrines.

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Thus the two powers, the omniscience and omnipotence are attributed to Pati as He is conceived to be in Mahāpralaya. The power of knowledge is operative in relation to Mahāmāyā, which exists even in Mahāpralaya; and the power of action is the presupposition to account for the creative activity at the time of fresh creation after Mahāpralaya.

The power of will is attributed to Pati, due to the monistic trend in the twenty-eight Śaivāgamas. This power of will of Pati plays its role during creation. Pati is represented to create the objective world not as a potter creates a jar, but by means of His will (Sankalpa).

THE POWER OF KNOWLEDGE :

The power of knowledge of the Pati works independently of the Buddhi. It is unlike the cognitive power of the individual subject. This power of Śiva has always objective reference. For, it is related to the eternal - Bindu, even when there is no objective world. Hence it is not transitory but eternal.

THE POWER OF ACTION :

The power of action or omnipotence is the presupposition of the powers of creation etc., which are attributed to Him, when He is presented in relation to the objective world, as its creator etc. It is the potentiality which expresses itself in the five functions of Pati, which are spoken of as His powers.

THE POWER OF WILL :

The power of will is under voluntaristic influence. It is said that Siva pervades the Bindu with His power and, therefore, all that is below. He is not pervaded by anything higher. He therefore, knows and does everything.

He pervades everything in as much as He is related to everything in the manner in which the Ākāśa is to the material things. It is because of this pervasion that the objects have their origin and continuance. The creation takes place because of the mere presence of this power in a determinate form (Sañkalpamātrēṇa) exactly as the

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opening of a lotus takes place because of the mere "presence" of the rays of the Sun.

THE POWER OF CREATION :

The power of creation consists in creating the bodies, the senses, the worlds and the objects out of Bindu and Māyā and is uniting the souls, according as their impurities are nature or immature, with suitable bodies in order that they may have the experiences befitting their impurities. For a clear understanding of this power, it is necessary to remember that the creation is of two kinds : (1) the pure and (2) the impure.

The pure creation (Śuddhādhva) is the direct creation of Siva. The material cause of this is Bindu. It consists of the pure categories and the pure worlds wherein the liberated reside. Here some of the liberated, such as Vidyēśvaras are united with bodies, which are made up of Bindu. Here Vidyā evolves out of Bindu, through the successive stages of modification such as Nada etc. Śiva or Pati has all-transcending, pure and eternal powers of knowledge and action in relation to everything. He therefore creates the pure world without having a body exactly as an individual soul, independently of a body, produces stir (spanda) in his body. Further, the efficient activity is related to an object, which is to be grasped by determinate knowledge. As the pure creation is not the object of determinate knowledge, therefore, a body for Śiva, to create the pure world, is unnecessary. The pure creation is characterised by indeterminacy; because it belongs to a higher level than that at which language evolves. And because determinacy consists in the affection of Citi by the words i.e. so long as the affection of consciousness is not associated with the words, there is no determinacy. Therefore, the pure creation is said to belong to the level of indeterminacy, because here the affection of consciousness by language is not possible.

The impure creation is the product of the creative activity, not of the Lord but that of Ananta etc. i.e. the Vidyēśvaras, who have

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been given the bodies, made up of the Bindu and to whom the power to create has been delegated by the Lord. It is called the impure world, because its material cause is the Māyā and also because herein the bound dwell. It is characterised by determinacy; because it evolves after the evolution of the language.

The omnipotence of the Lord, however, does not become limited beause of the creative activity of Ananta etc., because he is the prompter of Ananta etc; and the creative power, which the creators of the impure creation have, is the one that is delegated to them by the Lord.

This conception of Pati and Ananta etc. as the Supreme Lord and the dependent ones, seems to have been the basis of the form of government , which we call monarchy; or, it may have been the other way. For, just as the power of a monarch does not get limited, because of the excercise of the governmental power by the territorial lords, so the creative power of the Lord does not get limited because it is exercised by dependent lords, Ananta etc. For, power in both the cases is delegated.

THE POWER OF MAINTENANCE (Sthiti Śakti)

The created objects, according to this system, are not momentary. They persist as means of enjoying or suffering the fruits of past deeds. The power, which is responsible for the short continuous existence of the created, is called the power of maintenance. It is responsible not only for the continuity of the created, but also for the relation of the souls in bondage with the objects to make the various types of experience possible, so that the innate impurities of the souls may attain maturity and make the operation of the power of Grace possible to bring about the liberation of the bound. The relation of the souls with the objective world is due, not to the power of maintenance alone but to the co-operation with it of the power of obscuration.

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After the removal of the Pāśa, the soul becomes one with Śiva. It becomes co-pervasive with Him and shares His glory and greatness. This itself is essential quality of the soul.

1.4 Nature of Pati, the transcendental Śiva

Pati, as the first independent category of the Saiva Darsana (Siddhānta Śaiva Dualism and the Likulīśa Paśupata) is the magnification of the idea of Pasupati as found in the Vedas. In the Vedas, Pati was the Lord cattle. In Saivism, He is magnified into the Lord of every thing. In the Veda, He had the power of protecting cattle.

He is one. He is all-pervasive, eternal, without beginning or end. He is eternally free or liberated (Mukta). He is free from all impurities, such as natural likes and dislikes etc. He is graceful to all. He is sentient. He is the prompter of all. His freedom is uncaused. He is the uncaused cause. He remains unchanged inspite of his causing the opening of the lotuses. He is the efficient cause. He creates the objective limited world out of the material cause, th Māyā, by means of His power, Śakti the instrumental cause.

Lord Śiva effects the world with this Śakti, the power. This Śakti is one, though because of the varying conditions, constituted by what is to be effected, it appears to be many. It is essentially sentient and therefore, does not undergo modifications like Māyā. It is the principal power and is inherent in Śiva.

1.4.1 Powers of Śiva (Pati)

Pati is a substance with an attribute, and both substance and attribute are essentially Cit. The Śakti is conceived in two ways : (1) that which persists in its operation even when there is no objective world, created or in the process of creation; and (2) that which is operative in relation to the objective world. The two powers, the power of knowledge and the power of action, do exist in Pati even when there is not even the idea of the objective world.

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THE POWER OF CREATION :

The power of creation consists in creating the bodies, the senses, the worlds and the objects out of Bindu and Māyā and is uniting the souls, according as their impurities are nature or immature, with suitable bodies in order that they may have the experiences befitting their impurities. For a clear understanding of this power, it is necessary to remember that the creation is of two kinds : (1) the pure and (2) the impure.

The pure creation (Śuddhādhva) is the direct creation of Siva. The material cause of this is Bindu. It consists of the pure categories and the pure worlds wherein the liberated reside. Here some of the liberated, such as Vidyēśvaras are united with bodies, which are made up of Bindu. Here Vidyā evolves out of Bindu, through the successive stages of modification such as Nada etc. Śiva or Pati has all-transcending, pure and eternal powers of knowledge and action in relation to everything. He therefore creates the pure world without having a body exactly as an individual soul, independently of a body, produces stir (spanda) in his body. Further, the efficient activity is related to an object, which is to be grasped by determinate knowledge. As the pure creation is not the object of determinate knowledge, therefore, a body for Śiva, to create the pure world, is unnecessary. The pure creation is characterised by indeterminacy; because it belongs to a higher level than that at which language evolves. And because determinacy consists in the affection of Citi by the words i.e. so long as the affection of consciousness is not associated with the words, there is no determinacy. Therefore, the pure creation is said to belong to the level of indeterminacy, because here the affection of consciousness by language is not possible.

The impure creation is the product of the creative activity, not of the Lord but that of Ananta etc. i.e. the Vidyēśvaras, who have

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been given the bodies, made up of the Bindu and to whom the power to create has been delegated by the Lord. It is called the impure world, because its material cause is the Māyā and also because herein the bound dwell. It is characterised by determinacy; because it evolves after the evolution of the language.

The omnipotence of the Lord, however, does not become limited beause of the creative activity of Ananta etc., because he is the prompter of Ananta etc; and the creative power, which the creators of the impure creation have, is the one that is delegated to them by the Lord.

This conception of Pati and Ananta etc. as the Supreme Lord and the dependent ones, seems to have been the basis of the form of government , which we call monarchy; or, it may have been the other way. For, just as the power of a monarch does not get limited, because of the excercise of the governmental power by the territorial lords, so the creative power of the Lord does not get limited because it is exercised by dependent lords, Ananta etc. For, power in both the cases is delegated.

THE POWER OF MAINTENANCE (Sthiti Śakti)

The created objects, according to this system, are not momentary. They persist as means of enjoying or suffering the fruits of past deeds. The power, which is responsible for the short continuous existence of the created, is called the power of maintenance. It is responsible not only for the continuity of the created, but also for the relation of the souls in bondage with the objects to make the various types of experience possible, so that the innate impurities of the souls may attain maturity and make the operation of the power of Grace possible to bring about the liberation of the bound. The relation of the souls with the objective world is due, not to the power of maintenance alone but to the co-operation with it of the power of obscuration.

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THE POWER OF ANNIHILATION (Samhāra-Śakti)

The view of the universal annihilation maintained in this system, differs from that of Sāñkhya, in as much as it holds that not only the traid of Guṇas merge into Prakṛti but also the latter merges into Māyā and that too in Mahāmāyā or Bindu. In Mahāpralaya, the three primary categories, Pati, Pasu and Bindu, only persist. The power which is responsible for such a universal annihilation is called Samhāra-Śakti.

As stated earlier, the creation in this system is of two kinds, pure and impure. In the dissolution of the pure creation, Vidyā etc., merge back into Śakti and the later into Bindu. The Bindu even then has separate existence from the Parama Śiva or Pati. It does not get related to Him by the relation of Samavaya.

Similarly in the dissolution of impure creation, all the evolutes from the earth to Prakṛti merge into Māyā and that too merges into Mahāmāyā. The Universal annihilation is brought about to give rest to tired souls and the material cause of the objective world, in order that they may gain vigour and start vigourous fresh life when the world is created again.

THE POWER OF OBSCURATION (Tirōdhāna-Śakti)

Modification or change in everything necessarily depends upon contact with something that is external. The Prakṛti evolves because of the contact with the Puruṣa. Milk changes into curd because of contact with heat. The impurity that obscures the perfect powers of knowledge and action, which are innate in the individual, can, therefore, change and attain maturity due to some contact only i.e. the contact with the products of the Māyā. To bring about this contact in co-operation with the power of maintenance is the function of the power of obscuration. The individual is thus put in the field, where he can reap the fruits of his action and, with His grace, sow the seed that produces the fruit called liberation. The Kashmir Śaiva

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conception of the power of obscuration is different from the above. The power of obscuration is referred to as Rōdhaśakti, Nirōdhaśakti, Tirōdhānaśakti or Tirōbhāvaśakti. It is also spoken of as the power which is responsible for obscuring the knowledge that the objective world is to be shunned.

THE POWER OF GRACE (Anugraha Śakti)

It is the power of grace to which the liberation is ultimately due. It removes the impurity which hides the omnipotence and the omniscience, which are inherent in the individual. It requires the maturity of the Mala or the impurity in order that it may be able to remove it. It is like a surgical instrument which can remove the film from over the eye only when it is matured. It is a prompter of the creative power is nothing but grace.

1.4.2 Names of Śiva

Śiva means the Ultimate Reality, the One, the Cause Effect sustaining principle of which the creation with its manifoldness is just a manifested form. Form or the forms, however, are contained in Him, and is neither addition to Him, nor separation from Him. His grace overwhelms all that is manifest unmanifest; and it has a "name". As "He", it is Śiva; as "It", it is the pure consciousness, the Supreme Consciousness, the Supreme Reality.

Śiva or Śambnu, the Mahadeva, is the Supreme Reality, the Atman, the Self of all beings; Śiva is Immutable and everperfect. He is pure Consciousness. Absolute Experience (Parā Samvit); and the Supreme Lord (Paramēśvara), Conceptually, Śiva is Time, "Kāla", Eternity (Mahākāla), that which was before Being, and would stay on after Beings disintegrate and dissolve into no-Being. He is the Form-Basis of existence (Sthāṇu), Immobile (Jaḍa), Beginningless (Anādi, Ādinātha), the substratum of beings (Bhutesa). He resides in all beings (Sarvatra-gama); i.e. transcends Time and Space

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(Digambara), and all that mind becomes aware (Sarva). He is both Immanent and Transcendent.

These names of Śiva conform to the Vedic or Upaniṣadic concepts of Reality. Otherwise Reality cannot be given a name, neither could be God-experience be described. Expression of Experience of any kind suffers from inadequacy of identity.

1.4.3 Attainment of Paramēśvara

Attainment of Paramēśvara is otherwise known as Liberation or Moksa. This liberation in Śaiva philosophy is of two types - (1) Higher (Para) and (2) Lower (Apara). The first consists in freedom from all the five types of impurities (Mala) and in the revelation of the perfect powers of knowledge of action and consequent similarity with Siva (Śivasāmya). This is attainable through the grace of Śiva. Thus, Mantra Mahēśvara etc., are said to have attained higher liberation.

The lower liberation however, consists in the partial maturity of Mala, technically called Paśutva; in freedom from Māyā and Karma; and in the possession of a body made up of Bindu. For, according to this system, the souls, whose Paśutva Mala has partly matured, may still be empowered by Śiva too carry on the creative activity in a limited sphere. This type of liberation is called Apara, simply because of the association of the freed souls with the "Baindava Śarīra".

It is not something that can brought about by the individual subject, as is implied by the Upaniṣadic passages like "Ātmā Jñātavyah". For the limited subject is to be freed from impurities by the Lord and therefore, he is objective in his nature. It is a peculiarity which is made to manifest itself in the limited self by the Lord.

Thus, liberation consists in the attainment of similarity with Parama Śiva in respect of powers of knowledge and action. The powers are not a new acquisition. They do not come from outside; they are in the individual, but are obscured by impurities. Therefore, Mōkṣa is nothing but coming to light of what was obscured by the

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and thje refuge of all. Though one, He can uphold the Universe by His manifold energies.

1.5.2 Types of Paśu

There are three types of Paśu : (1) Vijñanakala, (2) Pralayākala and (3) Śakala. Vijñanakala is free from the impurities of Karma and Māyā. He is therefore, free from Kala etc., which are the means of reaping the fruits of Karma. He has (Āṇava) Mala only.

The Vijñanakala is again divided into two : (1) Those whose Mala has fully matured and consequently in whose cases the power of the obscuration is inoperative. They are made Vidyēśvaras, Ananta etc. (2) Those whose Mala has not fully matured, such are made Mantras which are seven crores in number. They are limited selves, their limitation is nothing more than Mala.

Pralayakala is the second type of Paśu. It is different from Vijñanakala in so far as it has not only Paśutvamala, but also Karma Mala. It is the individual self as it exists at the time of universal annihilation (Pralaya), when all the dependent categories from Kala is earth merge back into Māyā and, therefore, Māyā-Mala does not itself exist. It is given the appropriate bodies etc., according to its Karma at the creation and made to transmigrate.

Śakala is the third type of Paśu. It has all the three Malas : Paśutva, Karma and Māyā. It is associated with all the thirty categories from Kalā to earth in so far as it has a gross body made up of the five gross elements, five senses of perception, five organs of action, five subtle elements (Tanmātras) Pradhāna and Guṇas, three internal senses, Manas, Buddhi and Ahañkāra, five inner limitations, in terms of which all experiences and actions at the empirical level are finally explained, i.e., Kalā, Niyati, Vidyā, Rāga and Kalā. These thirty dependent categories are very often divided into eight groups and are referred to as Puryaṣtaka. It may be pointed out here that the Kashmir Śaiva conception of Puryaṣtaka is very different from the above.

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1.6 Note on Pāśa

Pāśa, the bondage which binds the souls and is responsible for the distinction of Paśu from Pati, is one of the three primary categories of the system. It has five sub-categories : (1) Mala, (2) Māyā, (3) Karma, (4) Nirōdhaśakti, (5) Bindu. The dependent categories of Pāśa are very closely connected with the conception of liberation. Karma and Māyā are the two bondages, admitted by the Vēdāntin also, who asserts that liberation is freedom from the two aforesaid bondages. But this system holds that such a liberation is of the lower type in as much as it is partial liberation. For, another bondage Mala, which is also called Paśutva Mala, is still there.

It may be pointed out here that this system admits that there are atleast three stages through which the souls, free from bondages of Māyā and Karma, have to pass before they can attain final liberation. The souls, which are free from the said two impurities but still have the third, inclined towards disappearance, are called Vijñanakalas. And when these are given the subtle bodies made up of Bindu, and are put at higher levels of Vidyā, Īśvara and Sadāśiva, they are known as Mantra, Mantrēśvara and Mantramahēśa respectively.

But there is lack of definiteness, precision and uniformity in statements about Pāśa. The number of the dependent categories of Pasa, ordinarily state, is five. But very often Bindu is not included and the number is stated to be four. And the reason for its non-inclusion is that of the two types of liberation, (1) Para (higher) and (2) Apara (lower), the latter is attained even there is the bondage of Bindu. And the liberated souls with this bondage are the Mantra and the Mantresa etc. who belong to the "pure creation".

Similarly Nirōdha or Tirōdhāna-Śakti is spoken of as a bondage, but in a secondary sense only. Of these four bondages, Karma and Mala are beginningless. But Māyiya and Tirōdhāyika, which are often used for Māyā and Nirōdhaśakti respectively, are the products of the Lord's power.

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1.6.1 Nature of Mala

Mala is beginningless. It conceals the powers of knowledge and action of the self. It is one but has innumerable powers. It conceals these two powers by means of a separate power. Hence the removal of Mala from one individual does not mean the liberation of all.

It covers the individual much as husk covers the rice seed or as the black substance covers the copper. It is clear from the texts on the Śaiva philosophy that this Mala is the same thing as Āṇavamala. It is very often called Pasutva Mala. It can be removed by Śiva's grace only. The impurity is of the nature of a substance, similar to the film over the eye. The maturity (Paripāka) of the impurity which comes through undergoing the discipline, prescribed for the purpose in the sacred texts, is the necessary condition of the operation of the power of grace, exactly as the maturity of the film over the eye is necessary condition of the surgical operation of the eye.

Mala or Paśutvamala is spoken of as Adhikārimala, when it is related to the beings, who are free from the two impurities, Karma and Māyā. It is called Adhikārikamala, because it is on account of the presence of this in a state of advanced maturity that the powers of creation etc. in regard to the impure creation (Aśuddhādhva) are delegated to the beings, belonging to the level of Īśvara. They are eight in number and are called : (1) Ananta, (2) Sūkṣma, (3) Śivōttama, (4) Ekanetra, (5) Ekarudra, (6) Trimurti, (7) Śrīkaṇtha and (8) Śikhaṇḍin. The Lord removes their Mala with His grace, reveals their perfect powers of knowledge and action and puts them in charge of the impure creation.

1.6.2 Nature of Māyā

Māyā is essentially of the nature of being. It is real and not unreal as the Vēdānta maintains. It is the material cause of everything gross or subtle at the empirical level. Māyā as a bondage means the effects of the Māyā and as such it is very often called Māyiyamala.

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The superimposition of the self on body and intellect etc., is due to Māyāmala, which is responsible for mistaking "not this" as "this".

The mere absence of the consciousness of distinction between the two, as admitted by the Sankhya cannot account for identification of the self with Buddhi. For, that which is uncaused, does not admit of destruction. Therefore, if the absence of consciousness of distinction between self and not-self, be admitted to be without a cause, it would be indestructable and therefore, it would be difficult to explain why it does not persist in the so called liberated. Hence Māyā as an impurity which is cause of mistaking "not-this" as "this" has to be admitted, so that the destruction of the mistake may be accounted for in terms of the destruction of its cause and the non-rise of the mistake in the liberated may logically be explained.

1.6.3 Nature of Karma

Karma, the individual destiny, the accumulated effect of the past deeds of each individual soul, is cyclically beginningless. It determines the kind of body and senses, which the soul gets at rebirth, as also the determinate experiences and their objects which each individual has. In short, it determines all associations of each soul. It determines the creative activity of the Lord also, because He creates the world, consisting of bodies, means and objects of experiences, according to the sum total of Karma or destiny of each of the individual souls who are to be born into it to enjoy or suffer the consequences of their past actions.

Karma is a recognition of the fact that human being cannot always correctly foresee the consequences of his action. It is a force that leads to a tragic end. It accounts for the lack of proportion between act and its fruit. It is an ethical principle and the belief that there is no ultimate escape from the deed done., if used as the determining principle of individual action, surely improves the individual morality.

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1.6.4 Nirōdhaśakti or Tirōbhāva

Rōdhaśakti or Nirōdhaśakti is counted not only among the five Malas but also among the five powers of the Lord. And it is admitted that really speaking it is a power of the Lord and it is spoken as a dependent category of Pāśa, in a secondary sense, because it is a means by which the Lord, in co-operation with other impurities, brings the individual souls, by means of the chain as it were, to the experiences, which are their deserts.

1.6.5 Nature of Bindu

Bindu is conceived not only as an impurity but also as the material cause of the pure creation. It is spoken of as an impurity from the point of view of religious mysticism, and as the material cause of the pure creation from the metaphysical point of view. It is the first of the thirty-six dependent metaphysical categories of this system. It is often spoken of as Mahāmāyā.

BINDU AS AN IMPURITY OR MALA

The conception of Bindu as an impurity is very closely connected with the view that "Liberation" (Mukti) is of two types, Para and Apara; and that even after a soul got freedom from the bondages of Karma and Māyā, it is not perfectly free; it has freedom of the lower type only. For, the impurity of Mala, which is also called Paśutvamala, is still there.

The Siddhanta Śaiva school admits that there are worlds beyond the one in which the individuals, the bound live and which is a creation of Māyā. It admits that there are five categories beyond Māyā; that there are three worlds, corresponding to the three categories, (1) Sadāśiva, (2) Īśvara and (3) Vidyā; and the souls which have got freedom from the bondages of Māyā and Karma and are called Vijñanakēvalas, live in them. Such souls are of three types, according

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to the higher and higher stages of maturity of their Pasutvamala. They are accordingly called Mantramahēśa, Mantresa and Mantra. And they live in the worlds belonging to the three categories, Sadāśiva, Īśvara and Vidyā respectively. They are partly liberated because they have still the Paśutvamala.

1.7 Nature of Catuṣpāda

The religion of Śaiva system ordains four-fold practice. The Saiva religion consists of Vidyā (knowledge), Kriya (action), right conduct (Caryā), and self-control (Yoga). All these four practices give rise to the latter one in a successive order.

1.7.1 Vidyāpāda

The word Vidyā, in different contexts, stands for (1) the attribute of the individual subject; (2) the knowledge that is obtained through it; and (3) the lore that is manifested by the Lord and therefore is the object of knowledge. Vidyā is conceived in relation to the individual subject, as his limiting condition, attribute or quality. In a religious situation, in which the devotee is listening with devout attention to a lecture on Ultimate Reality, appears as mere awareness of the Ultimate Reality as presented by the teacher. To such an awareness, the spiritual instruction (Upadēśa) is the only means. This is called Vivēkavṛtti.

As the basis of the theory of knowledge, Vidya is self-luminous and illumine what is external to it, the object like lamp. It reveals the hidden meaning of the sacred texts and leads to the knowledge of the essential nature of the impurities (Mala), the means to get rid of them and the acquisition consequent on freedom from the impurities. It is the light of the learning that is manifested by the Lord and leads to the attainment of the four goals of humanity, Dharma, Artha, Kāma and Mōkṣa. It is the acquisition consequent on the disciplined life, and as such it is called knowledge. It is the right knowledge and as such is

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opposed to wrong knowledge, which is due to the defective means of knowledge and includes doubt, error, attachment, aversion and anger together with their root cause.

1.7.2 Kriyāpāda

It is seen that the practical way towards liberation should be through the attainment of knowledge of the nature of souls, the objects that bind them and the Supreme Lord. This knowledge should be supplemented by Kriyā - action in accordance with the direction of the preceptor who in Śaiva cult is to be regarded as the incarnation of Śiva. This action called Kriyā is to be supplemented by the prescriptive duties alloted to the different castes and stages of life in the scriptures.

1.7.3 Caryāpāda

It is the means of acquiring religious merit, Dharana according to this system. It includes the mode of life and mode of worship. It may be pointed out here that Caryā, the means of acquiring religious merit, is often taken in a very much wider sense than the one, indicated.

Consciousness is of the nature of intuitive knowledge and spontaneous action. The consciousness always abides in the soul, and some of the categories for the application of this consciousness are discussed along the various religio-moral conducts called Caryā. Performance of prescriptive duties should be in the form of worship of Śiva.

It is said that a Śaiva should not be too much delighted on the attainment of miraculous powers. He should go on behaving like a real ascetic, smearing his body with ashes and smiling and so on, both in places of pilgrimage and temples and also among people in general. These are called Caryā. In this Caryā, the joy of the ascetic

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should be manifested in its pure form and not associated with any form of variety which goes with the attainment of miraculous powers. The process of spiritual worship of Śiva can only be done through the surrendering of oneself in one's mind to the Supreme Lord, and to continue to do it until the goal is reached. When one gives oneself up entirely to Śiva alone, he does not return from the state of liberation. This is the secret of self-surrender which comes under Caryā.

1.7.4 Yogapāda

The term "Yoga" in this system is used not in the sense in which Patañjali uses it in his Yōgasūtra viz. "Checking the rise of mental affection", but in the sense of "union with the Lord" (Ātmēśvara-samyogo yogah),.The contact thus means that the person who was other wise engaged leads himself to the supreme object of Īśvara; or it may also mean that the contact is due to the dual approach of both God and the person, until they meet. The Yoga has disinclination to worldly things as the first condition.

Yoga cannot be attained by mere knowledge but through successive stages. It is consequent on the withdrawal of senses from their objects. The practice of austerities is a means to it. It is the union of an individual subject, who strives for it, with the Lord and in the Lord. It consists in the realisation of Mahēśvara as the very self of himself by the aspirant. It is the cessation of the idea of identity of the individual self with body. It presupposes the freedom of the mind from all tendencies such as attachment and enmity etc. The occupation of mind with the Śaiva thought, because of close application to the study of scripture or because of concentration on Śiva, is the first stage of union with the Lord.

Yoga, the union with the Śiva or Īśvara, is not due to the activity of limited subject only, as in the case of the contact of a bird with a rock. But it is due to the activity of both, the limited self and the Īśvara, as in the case of the two fighting rams. This means that howsoever hard an individual may try for the union, it cannot be achieved without His grace.

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The individual soul is admitted by the Śaiva system to be all-pervasive. Therefore, in reality, the soul is always in union with the Isvara. Its separation consists in the inoperation of the powers of knowledge and action, due to the beginningless bondage. The Śaiva system admitts eight means to union with the Lord which are known as the eight parts of Yoga (Aṣtāñgayōga). That is (1) daily observances (niyama), (2) Absention (Yama), (3) Posture (Āsana), (4) Withdrawal of mind from external things (Pratyāhāra), (6) Concentration with objective reference (Dhyāna), (7) Concentration with objective reference (Dhāraṇā), (8) Involuntary contraction (Samādhi).

The union thus attained through living the life practising eight types of Yoga, is itself the first type of union technically called Kriyālakṣaṇa Yoga. Kriyoparama Lakṣaṇa is the second of the union which needs no physical action of the above type. It needs nothing but pure mental concentration. The third stage begins with the retirement of the aspirant to a cave and the practice of concentration with his mind completely withdrawn from all that is empirical. The fourth stage begins with the stay in the cremation ground. At this stage, the mind gets fixed on the object of contemplation, of Lord.The last is that of such a penetration into the Lord that the powers of the Lord pass into the individual. This is obtained through Samādhi which is technically called Sāyujya.

1.8 Exercises

१. शैवदर्शनस्य प्राचीनतां विवृणुत।
२. शैवदर्शनस्य ऐतिहासिकत्वं विशदयत।
३. शैवदर्शनस्य सामान्यपरिचयं प्रदर्शयत
४. परमात्मनः शिवस्य शक्तिवैविध्यं विशदयत।
५. परमेश्वरस्य विविधनामशब्दानां औचित्यं चर्चयत।
६. पशुपदार्थस्य नानात्वं विशदीकुरुत।
७. पाशपदार्थस्य स्वरूपविचारं विवेचयत।
८. मलस्य क्रियाकारित्वं वर्णयत।
९. शिवसायुज्यमार्गे चतुष्पादस्य महत्वंप्रकटयत।
१०. मायास्वरूपवर्णनं कुरुत।

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1.8.1 Technical terms - their meaning

Pati	-	Lord Siva
Paśu	-	Individual soul
Pāśa	-	Bondage
Bindu	-	Impurity, material cause of Pure creation
Suddhadva	-	Pure creation
Spanda	-	Stir
Tirodhana	-	Obscuration
Paripāka	-	Maturity
Carya	-	religio-moral conduct
Yoga	-	Union with Siva
Kriya	-	Ceremonial action

1.9 Books for Reference

1. E.B. Cowell & A.E. Gough -- **The Sarvadarśana Saṅgraha of Madhvacārya**
2. Kanti Chandra Pandey -- **An Outline of Śaiva Philosophy**
3. **Religious History of Ancient India** by S.R. Goyal
4. B. Bhattacharya -- **Śaivism and the Pallic world**
5. Harodas Bhattacharya -- **Cultural Heritage of India**
6. C.D. Sharma -- **A Critical Survey of Indian Philosophy**
7. Sayana Madhvacarya -- **Sarvadarśana Saṅgraha**

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UNIT - 2

Textual Portion of Śaiva Darśana

2.0 Objectives

2.1 Introduction

2.2 The Text of Śaiva Darśana

2.3 Translation of the Text of Śaiva Darśana

2.4 Essence of the Śaiva Darśana

2.5 Self-Check Questions

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UNIT - 2

Textual Portion of Śaiva Darśana

2.0 Objectives

In this unit you will learn the original text of the Śaiva Darśana as available in the Sarvadarsana - Sangraha of Sāyaṇa Mādhava. To understand the original text in the Sanskrit, its translation in English is provided. For facilitating one's examination, important questions and verses for translation are given at the end. The list of technical terms and their meanings as well as Books for reference are enlisted for the usefulness of the study.

2.1 Introduction

The seventh system is Sāyaṇa Mādhava's Sarvadarśana - Sangraha is the Śaiva Darśana. This sect is very prevalent in the south of India especially in the Tamil Nadu. The followers of this Śaiva Darśana have considerable resemblance to the theistic Sankhya; they hold that God, souls, and matter are form eternity distinct entities, and the object of philosophy is to disunite the soul from matter and gradually to unite it to God. Śiva is the chief diety of the system, and the relation between the three is quaintly expressed by the allegory of a beast its fetters, and its owner. Paśupati is a well-known name of Śiva, as the master of all things. There seem to be three different sets of so-called Śaiva sutras; one is Paśupati- sastra which is probably the work quoted by Madhava; the second is in three books with a commentary by Kṣhēmaraja with its first sutra "Caitanyamātmā"; and the third was commented upon by Abhinavagupta which opens with the sloka given in the Sarvadarsana - Sangraha lines 1 - 4. But none of these works however, appear to be the authority of the present sect. They seem chiefly to have relied on the twenty - eight Agamas and some of the Purāṇas.

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2.2 The Text of Śaiva Darśana

(from Sarvadarsana - Sangraha of Madhava)

1 तमिमं परमेश्वरः कर्मादिनिरपेक्षः कारणमिति पक्षं वैषम्यनैर्घृण्य-दोषदूषितत्वात् प्रतिक्षिपन्तः, केचन माहेश्वराः शैवागमसिद्धान्ततत्त्वं यथावदीक्षमाणाः, कर्मादिसापेक्षः परमेश्वरः कारणमिति पक्षं कक्षीकुर्वाणाः, पक्षान्तरं उपक्षिपन्ति - पति-पशु-पाशभेदात् त्रयः पदार्था इति। तदुक्तं तन्त्रतत्त्वज्ञैः -

त्रिपदार्थं चतुष्पादं महातन्त्रं जगद्गुरुः।
सूत्रेणैकेन संक्षिप्य प्राह विस्तरतः पुनः।। इति।।

अस्यार्थः - उक्तास्त्रयः पदार्थाः पति-पशु-पाशस्तपाः यस्मिन् सन्ति तत्त्रिपदार्थम्, विद्या क्रियायोगचर्याख्यश्चत्वारः पादा यस्मिन् तच्चतुश्चरणं महातन्त्रमिति। तत्र पशूनामस्वतन्त्रत्वात्; पाशानामचैतन्यात्, तद्विलक्षणस्य पत्युः प्रथममुद्देशः। चेतनत्वसाधर्म्यात् पशूनां तदानन्तर्यं, अवशिष्टानां पाशानामन्ते विनिवेश इति क्रमनियमः। दीक्षायाः परमपुरुषार्थहेतुत्वात् तस्याश्च पशुपाशेश्वरस्वरूपनिर्णयोपायभूतेन मन्त्रमन्त्रेश्वरादिमाहात्म्यनिश्चायकेन ज्ञानेन विना निष्पादयितुमशक्यत्वात्, तदवबोधकस्य विद्यापादस्य प्राथम्यम्। अनेकविधिसाङ्गदीक्षाविधिप्रदर्शकस्य क्रियापादस्य तदानन्तर्यम्। योगेन विना नाभिमतप्राप्तिरिति साङ्गयोगज्ञापकस्य योगपादस्य तदुत्तरत्वम्। विहिताचरण-निषिद्धवर्जनरूपां चर्यां विना योगोऽपि न निर्वहतीति तत्प्रतिपादकस्य चर्यापादस्य चरमत्वमिति विवेकः।

2 तत्र पतिपदार्थः शिवोऽभिमतः। मुक्तात्मनां विद्येश्वरादीनां च यद्यपि शिवत्वमस्ति, तथापि परमेश्वरपारतन्त्र्यात् स्वातन्त्र्यं नास्ति। ततश्च तनुकरणभुवनादीनां भावानां सन्निवेशविशिष्टत्वेन कार्यत्वमवगम्यते। तेन च कार्यत्वेनैषां बुद्धिमत्पूर्वकत्वमनुमीयत इति अनुमानवशात्परमेश्वरप्रसिद्धि-रुपपद्यते।

ननु देहस्यैव तावत्कार्यत्वमसिद्धम्। न हि क्वचित् केनचित्कदाचित् देहः क्रियमाणो दृष्टचरः। सत्यम्। तथापि न केनचित् क्रियमाणत्वं देहस्य दृष्टमिति कर्तृदर्शनापह्नवो न युज्यते। तस्यानुमेयत्वेनाप्युपपत्तेः। तथाहि - देहादिकं कार्यं भवितुमर्हति। सन्निवेषविशिष्टत्वात्, विनश्वरत्वाद्वा, घटादिवत्।

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तेन च कार्यत्वेन बुद्धिमत्पूर्वकत्वमनुमातुं सुकरमेव। विमतं सकर्तृकं, कार्यत्वात्, घटवत्। यदुक्तसाधनं तदुक्तसाध्यम्। यथा-अर्थादि। न यदेवं न तदेवं यथा - आत्मादि। परमेश्वरानुमानप्रामाण्यसाधनमन्यत्राकारीत्युपरम्यते।

अज्ञो जन्तुरनीशऽयं आत्मनः सुखदुःखयोः।
ईश्वरप्रेरितो गच्छेत् स्वर्गं वा श्वभ्रमेव वा।।

(महाभारते, वनपर्वणि 30-31)

इति न्यायेन प्राणिकृतकर्मापेक्षया परमेश्वरस्य कर्तृत्वोपपत्तेः। न स्वातन्त्र्यविहतिरिति वाच्यम्। करणापेक्षया कर्तुः स्वातन्त्र्यविहतेरनुपलम्भात्। कोशाध्यक्षापेक्षस्य राज्ञः प्रसादादिना दानवत्। यथोक्तं सिद्धगुरुभिः -

3 स्वतन्त्रस्याप्रयोज्यत्वं करणादिप्रयोक्तृता।
कर्तुः स्वातन्त्र्यमेतद्धि न कर्माद्यनपेक्षता।। इति।।

तथा च तत्तत्कर्माशयवशात् भोग, तत्साधन तदुपादानादि विशेषज्ञः कर्ता अनुमानादिसिद्ध इति सिद्धम्। तदिदमुक्तं तत्र भवद्भिर्बृहस्पतिभिः -

इह भोग्यभोगसाधनतदुपादानादि यो विजानाति।
तमृते भवेन्न हीदं पुंस्कर्माशयविपाकज्ञम्।। इति।।

अन्यत्रापि -

विवादाध्यासितं सर्वं बुद्धिमत्कर्तृपूर्वकम्।
कार्यत्वादावयोः सिद्धं कार्यं कुम्भादिकं यथा।।

सर्वकर्तृत्वादेवास्य सर्वज्ञत्वं सिद्धम्। अज्ञस्य करणासम्भवात्। उक्तं च श्रीमृगेन्द्रैः -

सर्वज्ञस्सर्वकर्तृत्वात्साधनाङ्गफलैः सह।
यो यज्जानाति कुरुते स तदेवेति सुस्थितम्।। इति।।

4 अस्तु तर्हि स्वतन्त्रः ईश्वरः कर्ता। सतु नाशरीरः। घटादिकार्यस्य शरीरवता कुलालादिना क्रियमाणत्वदर्शनात्। शरीरवत्त्वे चास्मदादिवदीश्वरः क्लेशयुक्तोऽसर्वज्ञः परिमितशक्तिं प्राप्नुयादिति चेत् - मैवं मंस्थाः। अशरीरस्याप्यात्मनः स्वशरीरस्पन्दादौ कर्तृत्वदर्शनात्। अभ्युपगम्यापि ब्रूमहे।

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शरीरवत्त्वेऽपि भगवतो न प्रागुक्तदोषानुषङ्गः। परमेश्वरस्य हि मलकर्मादि-पाशजालासम्भवेन प्राकृतं शरीरं न भवति। किन्तु शाक्तम्। शक्तिरूपै-रीशानादिभिः पञ्चभिर्मन्त्रैः मस्तकादिकल्पनायां ईशानमस्तकः, तत्पुरुषवक्त्रः, अघोरहृदयः, वामदेवगुह्यः, सद्योजातपादः, ईश्वर इति प्रसिद्ध्या यथाक्रमानुग्रह-तिरोभावादानलक्षणस्थितिलक्षणोद्भवलक्षणकृत्यपञ्चककारणं स्वेच्छानिर्मितं तच्छरीरं न च अस्मच्छरीरसदृशम्।

तदुक्तं श्रीमन्मृगेन्द्रैः -

मलाद्यसम्भवाच्छाक्तं वपुर्नैतादृशं प्रभोः।। इति।।

अन्यत्रापि -

तद्वपुः पञ्चभिर्मन्त्रैः पञ्चकृत्योपयोगिभिः।
ईशतत्पुरुषाघोरवामाद्यैर्मस्तकादिमत्।। इति।।

5 ननु पञ्चवक्त्रस्त्रिपञ्चदृगित्यादिना आगमेषु परमेश्वरस्य मुख्यत एव शरीरेन्द्रियादियोगः श्रूयत इति चेत् - सत्यम्। निराकारे ध्यानपूजाद्यसम्भवेन भक्तानुग्रहकारणाय तत्तदाकारग्रहणाविरोधात्। तदुक्तं श्रीमत्पौष्करे -

साधकस्य तु रक्षार्थं तस्य रूपमिदं स्मृतम्।। इति।।

अन्यत्रापि -

आकारवान् त्वं नियमाद्युपास्यो -
न वस्त्वनाकारमुपैति बुद्धिः।। इति।।

कृत्यपञ्चकं च प्रपञ्चितं भोजराजेन -

पञ्चविधं तत्कृत्यं सृष्टिस्थितिसंहारतिरोभावः।
तद्वदनुग्रहकरणं प्रोक्तं सततोदितस्यास्य।। इति।।

(तत्त्वप्रकाशः, 1-7)

एतच्च कृत्यपञ्चकं शुद्धाध्वविषये साक्षात् शिवकर्तृकम्। कृच्छाध्वविषये तु अनन्तादिद्वारेणेति विवेकः। तदुक्तं श्रीमत्करणे -

शुद्धेध्वनि शिवः कर्ता प्रोक्तोऽनन्तोऽहिते प्रभोः।। इति।।

एवं च शिवशब्देन शिवत्वयोगिनां मन्त्रमन्त्रेश्वर महेश्वरमुक्तात्म-

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शिवानां सवाचकानां शिवत्वप्राप्तिसाधनेन दीक्षादिना उपायकलापेन सह पतिपदार्थे संग्रहः कृत इति बोद्धव्यम्। तदित्थं पतिपदार्थो निरूपितः।

6 संप्रति पशुपदार्थो निरूप्यते। अनणुः क्षेत्रज्ञादिपदवेदनीयो जीवात्मा पशुः। न तु चार्वाकादिवत् देहादिरूपः। 'नान्यदृष्टं स्मरत्यन्यः' इति न्यायेन प्रतिसन्धानानुपपत्तेः। नापि नैय्यायिकादिवत् प्रकाश्यः। अनवस्थाप्रसङ्गात्। तदुक्तम् -

आत्मा यदि भवेन्मेयः तस्य माता भवेन्नरः।

पर आत्मा तदानीं स्यात्स परो यदि दृश्यते।। इति।।

न च जैनवदव्यापकः। नापि बौद्धवत् क्षणिकः। देशकालाभ्यां अनवच्छिन्नत्वात्। तदप्युक्तम् -

अनवच्छिन्नसद्भावं वस्तु यद्देशकालतः।

तन्नित्यं विभु चेच्छन्तीत्यात्मनो विभुनित्यता।। इति।।

नापि अद्वैतवादिनामिवैकः। भोगप्रतिनियमस्य पुरुषबहुत्वज्ञापकस्य सम्भवात्। नापि सांख्यानामिव कर्ता। पाशजालापोहने नित्यनिरतिशयदृक्क्रियारूपचैतन्यात्मकशिवत्वश्रवणात्। तदुक्तं श्रीमन्मृगेन्द्रे 'पाशान्ते शिवता श्रुतेः' इति।

चैतन्यदृक्क्रियारूपं तदस्त्यात्मनि सर्वदा।

सर्वतश्च यतो मुक्तौ श्रूयते सर्वतो मुखम्।। इति।।

तत्त्वप्रकाशेऽपि -

मुक्तात्मनोऽपि शिवाः किंत्वेते यत्प्रसादतो मुक्ताः।

सोऽनादिमुक्त एको विज्ञेयः पञ्चमन्त्रतनुः।। इति।।

7 पशुस्त्रिविधः। विज्ञानाकलप्रलयाकलसकलभेदात्। तत्र प्रथमो विज्ञानयोगसन्यासैर्भोगेन वा कर्मक्षये सति कर्मक्षयार्थस्य कलादिभोगबन्धस्याभावात् केवलमलमात्रयुक्तो 'विज्ञानाकलः' इति व्यपदिश्यते। द्वितीयस्तु प्रलयेन कलादेरुपसंहारात् मलकर्मयुक्तः 'प्रलयाकलः' इति व्यवह्रियते। तृतीयस्तु मलमायाकर्मात्मकबन्धत्रयसहितः 'सकलः' इति संलप्यते।

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8 तत्र प्रथमो द्विप्रकारो भवति समाप्तकलुषासमाप्तकलुषभेदात्। तत्र आद्यान् कालुष्यपरिपाकवतः पुरुषधौरेयान् अधिकारियोग्याननुगृह्य अनन्तादि विद्येश्वराष्टपदं प्रापयति। तद्विद्येश्वराष्टकं निर्दिष्टं बहुदैवत्ये -

अनन्तश्चैव सूक्ष्मश्च तथैव च शिवोत्तमः।
एकनेत्रस्तथैवैकरुद्रश्चापि त्रिमूर्तिकः।।
श्रीकण्ठश्च शिखण्डी च प्रोक्ता विद्येश्वरा इमे।। इति।।

अन्त्यान् सप्तकोटि संख्याकान् मन्त्राननुग्रहकारिणान्विधत्ते। तदुक्तं तत्त्वप्रकाशे -

पशवस्त्रिविधाः प्रोक्ता विज्ञानप्रलयकेवलौ सकलः।
मलयुक्तस्तत्राद्यो मलकर्मयुतो द्वितीयः स्यात्।।
मलमायाकर्मयुताः सकलस्तेषु द्विधा भवेदाद्यः।
आद्यः समाप्तकलुषोऽसमाप्तकलुषो द्वितीयः स्यात्।।
आद्याननुगृह्य शिवो विद्येशत्वे नियोजयत्यष्टौ।
मन्त्रांश्च करोत्यपरान् ते चोक्ताः कोटयः सप्त।। इति।।

सोमशम्भुनाऽप्यभिहितम् -

विज्ञानाकलनामैको द्वितीयः प्रलयाकलः।
तृतीयः सकलः शास्त्रेऽनुग्राह्यस्त्रिविधो मतः।।
तत्राद्यो मलमात्रेण युक्तोऽन्यो मलकर्मभिः।
कलादिभूमिपर्यन्ततत्त्वैस्तु सकलो युतः।। इति।।

9 प्रलयाकलोऽपि द्विविधः - पक्वपाशद्वयः तद्विलक्षणश्च। तत्र प्रथमो मोक्षं प्राप्नोति। द्वितीयस्तु पुर्यष्टकयुतः कर्मवशान्नानाविधजन्मभाग्भवति।

तदप्युक्तं तत्त्वप्रकाशे -

प्रलयाकलेषु येषामपक्वमलकर्मणि व्रजन्त्येते।
पुर्यष्टकदेहयुता योनिषु निखिलासु कर्मवशात्।। इति।।

(तत्त्वप्रकाशः, 1-11)

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पुर्यष्टकमपि तत्रैव निर्दिष्टम् -

स्यात्पुर्यष्टकमन्तःकरणं धीकर्मकरणानि।। इति।।

(तत्त्वप्रकाशः, 1-12)

विवृतं चाघोरशिवाचार्येण - 'पुर्यष्टकं नाम प्रतिपुरुषं नियतः सर्गादारभ्य कल्पान्तं मोक्षान्तं वा स्थितः, पृथिव्यादिकलापर्यन्तस्त्रिंशतत्त्वात्मकः, सूक्ष्मो देहः।' तथा चोक्तं तत्त्वप्रकाशे -

वसुधाद्यस्तत्त्वगणः प्रतिपुंनियतः कलान्तोऽयम्।

पर्यटति कर्मवशात् भुवनजदेहेष्वयं च सर्वेषु।। इति।।

10 तथा च अयमर्थः समपद्यत - अन्तःकरणशब्देन मनोबुद्ध्यहङ्कार-वाचिनाऽन्यानपि पुंसो भोगक्रियायामन्तरङ्गाणि कलाकालनियतिविद्यारागप्रकृति-गुणाख्यानि सप्त तत्त्वान्युपलक्ष्यन्ते। धीकर्मशब्देन ज्ञेयानि पञ्चभूतानि तत्कारणानि च तन्मात्राणि विवक्ष्यन्ते। करणशब्देन ज्ञानकर्मेन्द्रियदशकं सङ्गृह्यते। ननु श्रीमत्कालोत्तरे -

शब्दः स्पर्शस्तथा रूपं रसो गन्धश्च पञ्चकम्।

बुद्धिर्मनस्त्वहङ्कारः पुर्यष्टकमुदाहृतम्।।

इति श्रूयते। तत्कथमन्यथा कथ्यते। अद्धा - अत एव च तत्रभवता रामकण्ठेन तत्सूत्रं त्रिंशत्तत्त्वपरतया व्याख्यायि इत्यलमतिप्रपञ्चेन। तथापि कथमस्य पुर्यष्टकत्त्वम् ? भूततन्मात्रबुद्धीन्द्रियकर्मेन्द्रियान्तःकरण संज्ञैः पञ्चभिर्वर्गैः तत्कारणेन प्रधानेन कलादिपञ्चकात्मना वर्गेण चारब्धत्वादित्यविरोधः। तत्र पुर्यष्टकयुतान् विशिष्टपुण्यसंपन्नान् कांश्चिदनुगृह्य भुवनपतित्वमत्र महेश्वरोऽनन्तः प्रयच्छति। तदुक्तम् -

कांश्चिदनुगृह्य वितरति भुवनपतित्वं महेश्वरस्तेषाम्। इति।।

11 सकलोऽपि द्विविधः - पक्वकलुषापक्वकलुषभेदात्। तत्राद्यान् परमेश्वरस्तत्परिपाकपरिपाट्या तदनुगुणशक्तिपातेन मण्डलाद्यष्टादशोत्तर-शतमन्त्रेश्वरपदं प्रापयति। तदुक्तम् -

शेषा भवन्ति सकलाः कलादियोगादहर्मुखे काले।

शतमष्टदश तेषां कुरुते स्वयमेव मन्त्रेशान्।।

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तत्राष्टौ मण्डलिनः क्रोधाद्यास्तत्समाश्च वीरेशः।

श्रीकण्ठः शतरुद्राः शतमित्यष्टादशाभ्यधिकम्।। इति।।

(तत्त्वप्रकाशः, 1-14, 15)

तत्परिपाकाधिक्यानुरोधेन शक्त्युपसंहारेण दीक्षाकरणेन मोक्षप्रदो भवत्याचार्यमूर्तिमास्थाय परमेश्वरः। तदप्युक्तम् -

परिपक्वमलानेतानुत्सादनहेतुशक्तिपातेन।

योजयति परे तत्त्वे स दीक्षामाचार्यमूर्तिस्थः।। इति।।

(तत्त्वप्रकाशः, 1-16)

श्रीमन्मृगेन्द्रेऽपि -

पूर्वं व्यत्यासितस्याणोः पाशजालमपोहति।। इति।।

व्याकृतं च नारायणकण्ठेन तत्सर्वं तत एवावधार्यम्। अस्माभिस्तु विस्तरभिया न प्रस्तूयते। अपक्वकलुषान् बद्धानणून् भोगभाजो विधत्ते परमेश्वरः कर्मवशात्। तदप्युक्तम् -

बद्धान् शेषानपरान् विनियुंक्ते भोगभुक्तये पुंसः।

तत्कर्मणामनुगमादित्येवं कीर्तिताः पशवः।। इति।।

(तत्त्वप्रकाशः, 1-17)

12 अथ पाशपदार्थः कथ्यते। पाशश्चतुर्विधः - मलकर्ममायारोध-शक्तिभेदात्। ननु -

शैवागमेषु मुख्यं पतिपशुपाशा इति क्रमात्त्रितयम्।

तत्र पतिः शिव उक्तः पशवो ह्यणवोऽर्थपञ्चकं पाशाः।।

इति पाशः पञ्चविधः कथ्यते। तत्कथं चतुर्विध इति गण्यते ? उच्यते - बिन्दोर्मायात्मनः शिवतत्त्वपदवेदनीयस्य शिवपदप्राप्तिलक्षणपरमुक्त्यपेक्षया पाशत्वेऽपि तद्योगस्य विद्येश्वरादि पदप्राप्तिहेतुत्वेन अपरमुक्तित्वात् पाशत्वेन अनुपादानं इत्यविरोधः। अत एवोक्तं तत्त्वप्रकाशेऽपि - 'पाशाश्चतुर्विधाः स्युः' इति (1-18), श्रीमन्मृगेन्द्रेऽपि -

प्रावृतीशो बलं कर्म माया कार्यं चतुर्विधम्।

पाशजालं समासेन धर्मनाम्नैव कीर्तिताः।। इति।।

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13 तस्यार्थः - प्रावृणोति प्रकर्षेणाच्छादयति आत्मनः स्वाभाविक्या दृक्क्रियेः इति। प्रावृतिरशुचिर्मलः। स च ईष्टे स्वातन्त्र्येणेति ईशः। तदुक्तम् -

एकोह्यनेकशक्तिदृक्क्रिययोराच्छादको मलः पुंसः।

तुषतण्डुलवद्ज्ञेयः ताम्राश्रितकालिकावद्वा।। इति।।

(तत्त्वप्रकाशः, 1-19)

बलं रोधशक्तिः। अस्याः शिवशक्तेः पाशाधिष्ठानेन पुरुषतिरोधायकत्वादुपचारेण पाशत्वम्। तदुक्तम् -

तासामहं वरा शक्तिः सर्वानुग्राहिका शिवा।

धर्मानुवर्तनादेव [illegible] इत्युपचर्यते।। इति।।

क्रियते फलार्थिभिरिति कर्म धर्माधर्मात्मके बीजाङ्कुरवत् प्रवाहरूपेणानादि। यथोक्तं श्रीमत्किरणे -

यथानादिर्मलस्तस्य कर्माल्पकमनादिकम्।

यद्यनादि न संसिद्धं वैचित्र्यं केन हेतुना।। इति।।

मात्यस्यां शक्त्यात्मना प्रलये सर्वं जगत्सृष्टौ व्यक्तिमायातीति माया। यथोक्तं श्रीमत्सौरभेये -

शक्तिरूपेण कार्याणि तल्लीनानि महाक्षये।

विकृतौ व्यक्तिमायाति सा कार्येण कलादिना।। इति।।

यद्यप्यत्र बहुवक्तव्यमस्ति। तथापि ग्रन्थभूयस्त्वभयादुपरम्यते। तदित्थं पतिपशुपाशपदार्थास्त्रयः प्रदर्शिताः।

पतिविद्ये तथाऽविद्या पशुः पाशाश्च कारणम्।

तन्निवृत्ताविति प्रोक्ताः पदार्थाः षट् समासतः।।

इत्यादिना प्रकारान्तरं ज्ञानरत्नावल्यादौ प्रसिद्धम्। सर्वं तत एवावगन्तव्यमिति सर्वं समञ्जसम्।

इति

श्रीमत्सायणमाधवीये सर्वदर्शनसङ्ग्रहे

शैवदर्शनम्।

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2.3 Translation of the Text of Śaiva Darśana

1. Certain, however, of the Mahesvara sect receiving the system of truth authoritatively a laid down in the Saiva Agama, reject the foregoing opinion that "the Supreme Being is a cause as independent of our actions, &c.," on the ground of its being liable to the imputation of partiality and cruelty. They, on the contrary, hold the opinion that, "the Supreme Being is a cause in dependence of our actions, &c.;" and they maintain that there are three categories distinguished as the Lord, the soul, and the world. As he has been said by those well versed in the Tantra doctrines-

"The Guru of the world, having first condensed in one sutra the great tantra, possessed of three categories and four feet, has again declared the same at full length".

The meaning of this is as follows :- Its three categories are the three before mentioned; its four feet are learning, ceremonial action, meditation, and morality, hence it is called the great Tantra, possessed of three categories and four feet. Now the "souls" are not independent, and the "fetters" are unintelligent, hence the Lord, as being different from these, is first declared; next follows the account of the souls as they agree with him in possessing intelligence; lastly follow the "fetters" or matter; such is the order of the arrangement. Since the ceremony of initiation is the means to the highest human end, and this cannot be accomplished without knowledge which establishes the undoubted greatness of the hymns, the Lords of the hymns, &c., and is the means for the ascertainment of the real nature of the "cattle", the "fetter", and the "master", we place as first the "foot" of knowledge (jnana) which makes known all this unto us. Next follows the "foot" of ceremonial action (kriya) which declares the various rules of initiation with the divers components part thereof. Without meditation the end cannot be attained, hence the "foot" if meditation (yoga) follows next, which declares the various kinds of yoga with their several parts. And as meditation is worthless without practice, i.e.,

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the fulfilling what is enjoined and the abstaining from what is forbidden, lastly follows the fourth "foot" of practical duty (charya), which includes all this.

2. Now Śiva is held to be the Lord (or master). Although participation in the divine nature of Śiva belongs to liberated souls and to such beings of Vidyēvara, &c., yet these are not independent, since they depend on the Supreme Being; and the nature of an effect is recognised to belong to the worlds, and c., which resemble Him, from the very fact of the orderly arrangement of their parts. And from their thus being effects we infer that they must have been caused by an intelligent being. By the strength of this inference is the universal acknowledgement of a Supreme Being confirmed.

"But may we not object that it is not proved that the body is thus an effect ? for certainly none has ever, at any time or place, seen a body being made by any one". We grant it : yet it is not proper to deny that a body has some maker on the ground that its being made has not been seen by any one, since this can be established from inference (if not from actual perception). Bodies, &c., and from their being effects it is easy to infer that they must have been caused by an intelligent being. Thus the subject is the argument (sc.bodies, &c.) must have had a maker, from the fact that it is an effect, like jars, &c.; that which has the aforementioned middle term (Sādhana) must have the aforementioned major (Sādhya); and that which has the former will not have the latter, as the soul, &c. The argument which establishes the authority of the original inference to prove a Supreme Being has been given elsewhere, so we refrain from giving it at length here. Infact, that God is the universal agent, but not irrespective of the actions done by living beings, is proved by the current verse.

"This ignorant Jīvātman, incapable of its own true pleasures or pains, if it were only under God's direction (and its own merits not taken into account), would always go to heaven or always to hell".

Nor can you object that this opinion violates God's independence, since it does not really violate an agent's independence to allow that he does not act irrespectively of means; just as we say that

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the King's bounty shows itself in gifts, but these are not irrespective of his treasurer.

3. As has been said by the Siddha Guru -

'It belongs to independence to uncontrolled and itself to employ means, &c;

"This is an agent's true independence, and not the acting irrespectively of works, &c".

And thus we conclude that inference (as well as Śruti) establishes the existence of an agent who knows the various fruits (of action), their means, material causes, &c., according to the laws of the various individual merits. This has been thus declared by the venerable Bṛihaspati -

"He who knows the fruits to be enjoyed, their means and material causes, -

"Apart from him this world knows not how the desert that resides in accumulated actions should ripen". -

"The universe is the subject of our argument, and it must have had an intelligent maker,

"This we maintain from its being an effect, just as we see in any other effect, as jars, &c.".

God is omniscience also proved from his being identical with everything, and also from the fact that an ignorant being cannot produce a thing. This has been said by illustrious Mṛigēdra.

"He is omniscient from his being the maker of all things : for it is an estalished principle

"That he only can make a thing who knows it with its means, parts, and end".

4. "Well", our opponents may say, "we concede that God is an independent maker, but then he has no body. Now experience shows that all effects, as jars, &c., are produced by beings possessed

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of a body, then he would be like us subject to trouble, and no longer be omniscient or omnipotent". We, however, deny this, for we see that the incorporeal soul does still produce motion, &c., in its associated body; moreover, even though we conceded that God did possess a body, we should still maintain that the alleged defects would not necessarily ensue. The Supreme Being, as he has no possible connection with the fetters of matter, such as mala, action, &c., cannot have a material body, but only a body of pure energy (Śakta), since we know that his body is composed of the five hymns which are forms of Śakti, according to the well-known text : "The Supreme has the Isana as his heart, the Vāmadēva as his secret parts, and the Sadyojata as his feet". And this body, created according to his own will, is not like our bodies, but is the cause of the five operations of the Supreme, which are respectively grace, obscuration, destruction, preservation, and production. This had been said in the Srimat Mṛgēndra -

"From the impossibility of its possessing mala, &c., the body of the Supreme is of pure energy, and not like ours". And it has also been said elsewhere -

"His body is composed of the five mantras which are subservient to the five operations,

"And his head, &c., are formed out of the Isa, Tattpuriṣha, Aghora, Vama, and other hymns".

5. If you object to this view that "such passages in the Agamas as "He is five-faced and fifteen-eyed", assert prominently the fact that the Supreme Being is endowed with a body, organs, &c.," we concede what you say, but we maintain that there is no contradiction in his assuming such forms to show his mercy to his devoted servants, since meditation, worship, &c., are impossible towards a Being entirely destitute of form. This has been said in the Pauśhkara -

"This form of his is mentioned for the preservation of the devotee ".

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And similarly elsewhere -

"Though art to be worshipped according to rule as possessed of form;

"for the understanding cannot reach to a formless object".

Bhōjarāja has thus detailed the five operations -

"Fivefold are his operations, creation, preservation, destruction, and obscuration,

"And to these must be added the active grace of him who is eternally exalted".

Now these five operations, in the view of the pure path, are held to be performed directly by Śiva, but in that of the toilsome Path they are ascribed to Ananta, as is declared in the Srimat Karana -

"In the pure Path Śiva is declared to be the only agent, but Ananta in that which is opposed to the one Supreme".

It must here be understood that the word Śiva includes in its proper meaning "the Lord", all those who have attained to the state of Śiva, as the Lords of the Mantras, Mahēśvara, the emancipated souls who have become Śivas, and the inspired teachers (Vachakas) together with all the various means, as initiation, &c., for obtaining the state of Śiva. Thus has been explained the first category, the Lord (Pati).

6. We now procced to explain the second category, the soul (Paśu). The individual soul which is also known by such synonyms as the non-atomic, the Kṣhētrajña, or knower of the body, &c., is the Paśu. For we must not say with the Chārvākas that it is the same as the body, since on this view we could not account for memory, as there is a proverb that one man cannot remember what another has seen. Nor may we say with the Naiyāyikas that it is cognisable by perception, as this would involve an ad infinitum regressus. As has been said.

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"If the souls were cognisable, there would need to be again a second knower;

"And this would require another still, if the second were itself to be known".

Nor must we hold it non-pervading with the Jainas, nor momentary with the Buddhas, since it is not limited by space or time,

"They hold to be eternal and pervading,-hence the soul's all-pervadingness and eternity".

Nor may we say with the Vēdāntin that it is the only one, since the appointment of different fruits proves that there are many individual souls; nor with the Sañkhyas that it is devoid of action, since, when all the various "fetters" are removed, Śruti informs us of a state of identity with Śiva, which consists in intelligence in the form of an eternal and infinite vision and action. This has been declared in the Srimat Mṛgēndra -

"It is revealed that identity with Śiva results when all fetters are removed".

And agian -

"Intelligence consists in vision and action, and since in his soul.

"This exists always and on every side, therefore, after liberation, Śruti calls it that which faces every way".

It is also said in the Tattva-Prakāśa-

"The liberated souls are themselves Śivas, but these are liberated by his favour;

"He is to be known as the one eternally liberated, whose body is the five Mantras".

7. Now the souls are threefold, as denominated Vijñānakālah, Pralayakālah, and sakalah. (a) The first are those who are under the influence of mala only, since their actions are cancelled by receiving their proper fruits, or by abstraction, contemplation, and

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knowledge, and since they have no "fetters" in the form of enjoyments, such as kāla, &c., (which fetters would, however, be the cause of cancelling actions by bringing about their proper fruit). (b) The second are those who are under the influence of mala and karman, since in their case kāla, &c., are destroyed by mundane destructions, hence their name Pralayakāla. (c) The third are those who are bound in the three fetters of mala, Māya, and karman, hence their name Sākala.

8. The first class are again subdivided into samaptakalushah and asamapta-kalushah, according as their inherent corruption is perfectly exhausted or not. The former, - having received the mature penalties of their corruptions, - are now, as foremost of mer. and worthy of the previlege, raised by Śiva's favour to the rank of the Lords of Knowledge (the Vidhyēśvaras), Ananta, and the rest. This ogdoad of the Lords of Knowledge is described in the Bahudaivatva -

"Ananta, and Sukshma, and Sivottama,

"Ekanetra, and again Ekarudra and Trimurttika,

"Srikantha and Sikhandin, - these are declared to be the Vidyesvaras".

The latter Śiva, in his mercy, raises to the rank of the seventy million Mantras - All this is explained in the Tattva-Prakāśa. Similarly Soma-Sambhu has said -

"One class is name Vijñānakāla, the second Pralayakāla,

"The third Sākala, - these are the three whom the Sastra regards as objects of mercy.

"The first is united to the mala alone, the second to mala and karma,

"The third are united to all the tattvas beginning with kala and ending with "earth".

9. The Pralayakālah are also twofold, as being

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Pakvapasadvaya or not, i.e., those in whom the two remaining fetters are matured, and those in whom they are not. The former attain liberation, but the latter, by the power of the karman, are endowed with puryashtaka body, and pass through various births. As has been said in the Tattva-Prakāśa -

"Those among the Pralayakālas whose karman and mala are immature,

"Go, united with the Puryāśhtaka body, into many births by the power of karman".

The Puryāśhtaka is also thus described in the same work -

"The Puryāśhtaka is composed of the internal organ, thought (dhi), karman, and the instruments".

This is thus explained by Aghora Śiva Acharya, "the Puryāśhtaka is a subtile body apprortioned to each individual soul, which continues from the creation until the close of the kalps, or until liberation : it is composed of the thirty tattvas beginning with "earth" and ending with kāla". As has been said in the Tattva - sangraha -

"This set of tattvas, commencing with "earth" ending with kāla, is assigned to each soul,

"And wanders by the law of karman through all the bodies produced by the world".

10. The following is the full meaning of this passage :-

The word "internal organ", which properly includes "mind", "intelligence", "egoism", and "reasoning", includes also the seven tattvas which enter into the production of enjoyment (for experience) viz, those called kala, time, fate, knowledge, concupicence, nature, and quality; the words "thought" (dhi) and karman signify the five cognisable gross elements, and their originators, the suitable rudiments. By the word "instruments" are comprehended the ten organs of sense and action.

"But is it not declared in the Srimat Kalottara that "The set of

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five, sound, touch, form, taste and smell, intelligence, mind and egoism, the constitute the Puryāśhtaka ?".

How, then, can any different account be maintained ? we grant this, and hence the vulnerable Rama Kantha has explained that sutras in its literal meaning (i.e., as puryashtaka, is derived from ashta, "eight"). So why should we be prolix in the discussion ? Still, if you ask how we can reconcile our account with the strict nominal definition of puryashtaka, we reply that there is really no contradiction, as we maintain that it is composed of a set of eight in the following manner : - (1) The five elements; (2) The five rudiments; (3) The five organs of knowledge; (4) those of action; (5) The fourfold internal organ; (6) Their instrument; (7) nature (Prakriti); and (8) the class composed of the five beginning with kala, which form a kind of case.

Now in the case some of those souls who are joined to the Puryāśhtaka body, Mahēśvara Ananta having compassionated them as possessed of peculiar merit, constitutes them here as Lords of the world; as has been said -

"Mahēśvara pities some and grants them to be lords of the world".

11. The class called Sākala is also divided into two, as Pakva-kalusa and apakva-kalusa. As for the former, the Supreme Being in confirmity with their maturity (Paripāka) puts forth a power agreeable thereto, and transfers them to the position of the hundred and eighteen Lords of the Mantras, signified by the words Maṇḍali etc, as has been said :

"The rest are denominated Sakala, from their connection with Kāla etc., seized by time whose mouths are days;

"The Supreme of his own will makes one hundred and eighteen of these the Lords of the Mantras.

"Eight of these are called Maṇḍalins; eight again are Krodha, etc.;

"Vīrēśa, Śrikāntha, and the hundred Rudras, - these together are the hundred and eighteen."

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In their case again the Supreme having assumed the form of a teacher, stops the continued accession of maturity and contracts his manifested power, and ultimately grants to them liberation by the process of initiation; as has been said :

"These creatures whose mala is matured, by putting forth a healing power,

"He assuming the form of a teacher, unites by initiation to the highest principle" .

It is also said in the Srimad Mṛgendra :

"He removes from that infinitesimal soul all the bonds which previously exerted a contrary influence over it".

All this has been explained at great length by Nārāyaṇakāntha and there, it is to be studied; but we are obliged to pass on through fear of prolixity.

But as for the second class, or those called Apakva-kalusa, the Supreme Being as impelled by the desert of their respective actions, appoints them, as bound and endued with infinitesimal bodies, to enjoy the rewards of their previous actions. As has been said -

"The other souls, bound (in their material bonds) he appoints to enjoy their various deserts.

"According to their respective action; such are various kinds of souls."

12. Now the description of the third category, matter or Pāsa proceeds. This Pāsa is fourfold, mala, Karma, Māya, and Rodha-Śakti. But it may be objected, "Is it not said in the Śaiva Agamas that the chief things are the Lord, souls and matter ? Now the Lord has been shown to mean Śiva, "souls" mean atoms (or beings endowed with atomic bodies), and matter (or bond) is said to be the pentad, hence matter will be fivefold. How then is it now recokoned to be only fourfold ? To this, the reply is as follows - Although the Bindu which is

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the germinal atom of Māya and is called Śiva-Tattva, may be well regarded as material in comparison with the highest liberatin as defined by the attainment of the state of Śiva, still it cannot really be considered as matter when we remember that it is a secondary kind of liberation as causing the attainment of the state of such deities as Vidhyēśvara etc. Thus there is no contradiction. Hence it has been said in the Tattvaprakāśha :

"The bonds of matter will be fourfold"

And again in the Srimad Mṛgendra :

"The enveloper-controller (mala), the overpowerer (rodha), action, and the work of Māya - these are the four bonds and they are collectively called by the name of "merit".

13. The following is the meaning of the couplet :

(i) "enveloping" because mala exceedingly obscures and veils the soul's power of vision and action; "controlling" - because mala, a natural impurity, controls the soul by its independent influence.

As has been said -

"Mala, though itself one, by manifold influence interrupts the soul's vision and action; It is to be regarded as the husk in rice or rust on copper".

(ii) The "overpower" is the obscuring power; this is called a "bond" (or matter) in a metaphorical sense, since this energy of Siva obscures the soul by superintending matter (rather than itself partaking of the nature of matter). Thus it has been said :

"Of these I am the chief energy, and the gracious friend of all. I am metaphorically called Pāsa, because I follow desert."

(iii) Action (or rather its consequences, Karma) as being performed by those who desire the fruit. It is in the form of merit or demerit, like the seed and shoot, and it is eternal in a never-beginning series. As has been said in the Srimat Kirana :

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"The effects, as a form of the Divine energy, are absorbed therein at a mundane destruction. And again at a renovation, it is manifested anew in the form of effects as Kāla etc.

Although much more might be added on this topic, yet it is concluded here through the fear of extending this treatise too far. Thus have the three categories been declared - the Lord (Pati), the soul (Paśu) and matter (Pāsa).

A different more of treating the subject is found in the Jñānaratnāvali etc. in such lines as -

"The Lord, knowledge, ignorance, the soul, the matter, and the cause, of the cessation thereof - these are collectively the six categories.

But the readers must seek for the full information from the work itself. Thus an account of the system of Śaiva Philosophy.

2.4 Essence of the Śaiva Darśana

(1) Śiva is regarded as the supreme reality and is called Pati who possesses the attributes of self-existence, essential purity, intuitive wisdom, infinite intelligence, freedom from all bonds, infinite grace, omnipotence and infinite bliss. Śiva is the primary cause and His Sakti is the instrumental cause and Māya is the material cause of this world.

(2) The individual souls are called Paśu which are bound by the rope of Avidyā to this world. The soul is really all-pervading eternal and conscious agent and enjoyer. Due to the bondage, they mistake themself as finite and limited in will, thought and action and in liberation are restored to their original nature.

(3) The chains binding the souls are called Pāsa. It is fourfold as Mala, Karma, Māya and Rōdhaśakti. In order to obtain relese, the soul has to get rid of these four impurities. And for this, Śiva's grace is essential.

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(4) After Pāsa is removed, the individual soul becomes one with Śiva. It attain the status of Śiva, though the five functions of creation etc. are reserved for the latter alone. The essential quality of the soul is to identify itself with its object and become co-pervasive with the infinite Śiva. In this manner the individual soul identifies itself with matter and the liberated soul with Śiva and realizes its own pure nature.

2.5 Self-Check Questions

2.5.1 Essay Type Questions

१. शैवदर्शने पदार्थत्रयस्वरूपं विवेचयत।
२. विद्यादिपादचतुष्टयं विवृणुत।
३. ईश्वरसर्वोत्तमत्वं साधयत।
४. शैवतत्त्वज्ञाने विद्येश्वराष्टकस्य महत्वं प्रतिपादयत।
५. शैवदर्शने त्रिविधपशुविचारं चर्चयत।
६. चतुर्विधपाशस्वरूपं विशदीकुरुत।

2.5.2 Short Notes :

१.	पतिः	२.	पशुः	३.	पुर्यष्टकम्
४.	माया	५.	सकलद्वैविध्यम्	६.	कर्म
७.	शिवशब्दार्थः	८.	मंत्रेशाः		

2.5.3 Original Verses for Translation

1 अज्ञो जन्तुरनीशोऽयं आत्मनः सुखदुःखयोः।
ईश्वरप्रेरितो गच्छेत् स्वर्गं वा श्वभ्रमेव वा।।

2 विवादाध्यासितं सर्वं बुद्धिमत्कर्तृपूर्वकम्।
कार्यत्वादावयोः सिद्धं कार्यं कुम्भादिकं यथा।।

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3 तद्वपुः पञ्चभिर्मन्त्रैः पञ्चकृत्योपयोगिभिः।
ईशतत्पुरुषाघोरवामाद्यैर्मस्तकादिमत्।।

4 पञ्चविधं तत्कृत्यं सृष्टिस्थितिसंहारतिरोभावः।
तद्वदनुग्रहकरणं प्रोक्तं सततोदितस्यास्य।।

5 अनवच्छिन्नसद्भावं वस्तु यद्देशकालतः।
तन्नित्यं विभु चेच्छन्तीत्यात्मनो विभुनित्यता।।

6 मुक्तात्मनोऽपि शिवाः किंत्वेते यत्प्रसादतो मुक्ताः।
सोऽनादिमुक्त एको विज्ञेयः पञ्चमन्त्रतनुः।।

7 विज्ञानाकलनामैको द्वितीयः प्रलयाकलः।
तृतीयः सकलः शास्त्रेऽनुग्राह्यस्त्रिविधो मतः।।

8 शब्दः स्पर्शस्तथा रूपं रसो गन्धश्च पञ्चकम्।
बुद्धिर्मनस्त्वहङ्कारः पुर्यष्टकमुदाहृतम्।।

9 परिपक्वमलानेतानुत्सादनहेतुशक्तिपातेन।
योजयति परे तत्त्वे स दीक्षामाचार्यमूर्तिस्थः।।

10 शैवागमेषु मुख्यं पतिपशुपाशा इति क्रमात्त्रितयम्।
तत्र पतिः शिव उक्तः पशवो ह्यणवोऽर्थपञ्चकं पाशाः।।

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UNIT - 3

Important Texts on Śaiva Darśana

3.0 Objectives

3.1 Introduction

3.2.1 Candrajñānāgama

3.2.2 Mṛgēndrāgama

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3.2.4 Śiva-Jñāna-Bodha

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3.2.13 Anubhava-Sūtra

3.3 Questions for Self-Examination

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UNIT - 3

Important Texts on Śaiva Darśana

3.0 Objectives

In this unit you will be acquainted with the literature of the Śaiva Darśana in brief as found in the various Āgamas and other later works like Śrīkaṇṭhabhāṣya, Tattvaprakāśa etc.

3.1 Introduction

The Āgamas like Vedas, are the sources and ground of almost all the philosophical doctrines and the religious life of Śaivism. They are encyclopaedic in nature and intensively advocate the ritualistic aspect of religious life and elaborately deal with scriptual sanctions and regulations of the worship regarding the personal life, as well as the temple rituals. Unlike the Vedas, the Āgamas offer authority of both the principle and the practice to all including the low caste and the women.

The very word Āgama is derived from the root गम to or to know, prefixed with आङ्. Thus the term Āgama means "knowledge handed down through succession. Also the essence of the term "Āgama" is expounded in the Tantrasamuccaya :

आगमं पञ्चवक्त्रात्तु गतं च गिरिजानने।
मतं च वासुदेवस्य तस्मात् आगम उच्यते।।

i.e., the syllable "Ā" is uttered by Lord Śiva endowed with five faces, the letter "ga" is spoken of by goddess Pārvati , and the meaning of the syllable "ma" is endorsed by Lord Vāsudēva. In other words, the syllable "Ā" denotes that which is originated, "ga" signifies "falling" i.e., falling to the goddess Pārvati and "ma" means the religion or the doctrine for the devotee. It is the exposition of the divine knowledge,

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the Supreme Reality and the way to attain it through the means of prescribed procedures and meditation with the hymns. According to some Śaiva sects, "Āgama" illustrates the knowledge (a), the liberation (ga) and the means to destroy the bonds (ma).

Moreover, Āgama and Tantra as it is commonly known and accepted as synonyms, is the vast treasure believed to be revealed by Lord Śiva. The word Tantra which is derived from the root "Tanu" to widen (Vistārē) means that which widens the knowledge : Thus said in the Ajitāgama :

तनोति विपुलानर्थान् तन्त्रमन्त्रसमाश्रितान्।
त्राणं च कुरुते पुंसां तेन तंत्रमिति स्मृतम्।। (I.i.115)

It is to be noted that in Āgama and Tantra, emphasis has been laid down on the fact that human body (Aṇḍa) which consists of the potentiality of the divinity and the supreme power inherent in the whole creation (Piṇḍa), Macrocosm is implied in Microcosm. The implicit power can be awakened by being immersed in the unflinching deep meditation on the particular points in the body (cakra) which are regarded to be the base of the power. Mantras are the potent fire that kindle the consciousness - power within, religious rites and duties are the helping processes that prepare the ground and the congenial state to get the ultimate power manifested within.

It is clear that unlike Vedic trend, Āgamas aims at invoking the divinity with one's own self rather reaching Him. Hence, various ways and means have been propounded in the form of Kriyāpāda and Caryāpāda, apart from Jñāna and Yōgapāda to prepare the field for the manifestation of the Supreme Power. Almost all the Āgamas contain the four padas namely Jñāna, Yōga, Kriyā and Caryā. The four padas conjoined together lead to the ultimate goal of life.

There are twenty eight Āgamas divided into two groups namely Sivagamas and Rudragamas. The Śivāgamas are - Sūkṣma, Kāmika, Yogaja, Cintya, Kāraṇa, Ajita, Dīpta, Sahasra, Amśumat, Suprabheda. And the Rudgrāgamas are - Vijaya, Nihśvāsa, Svāyambhuva, Anala, Vīra, Raurava, Makuta, Vimala, Candrajnana, Mukhambiba, Prodgita, Lalita, Siddha, Santana, Sarvokta, Paramēśvara, Kiraṇa and Vātula.

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These are advocated by the ten Sivas such as Praṇava etc. and the eighteen Rudras like Anādi etc.

This number of Āgamas is mentioned by Appayya Dīkṣita in his Śivārcana Candrika. According to him, the total number of verses in these Śaivāgamas was more than Parārdha, a Śaṅkha and six Padma. By adding this number of Verses to the sixty-four monistic Saivagamas, and there will be fabulous number of verses.

It may be pointed out here that Appayya Dīkṣita's statement about the number of verses in the Śaivāgamas of the Siddhanta school, represents a tradition which found in the Ajitāgama in the very first chapter.

Whatever may be time, when the Śaivāgamas were written; the common opinion is that they are the products of the early centuries of the Christian era. It is clear that they were recognised as authoritative texts on the various aspects of the Śaivisam before the time of Śaṅkarācārya (788 - 820 A.D.) For he refers to the sixty-four monistic Śaivāgamas in his Saundarya Lahari : चतुःषष्ट्या तन्त्रैः सकलमभिसंधाय भुवनम्. That he had distinctive Śaivāgamic monistic doctrines in his mind when he wrote the Dakṣiṇāmūrti Stotra, admits of no doubt. Surēśvarācārya, apupil Sankara, in his Mānasōllasa, distinctly refers to the thirty-six Śaiva categories :

ब्रह्माण्डादिशिवान्तायाः षट्त्रिंशत्तत्वसंहतेः । : (174)

तेष्वक्षरेषु तिष्ठन्ति षट्त्रिंशत्तत्त्वसंयुताः । : (168)

षट्त्रिंशत्तत्त्वसंघातः सर्वत्राप्यनुवर्तते । : (154)

The contents of some of the important Śaivāgamas are explained below :

3.2.1 Candrajñānāgama

Candrajñānāgama also known as Candrahāsāgama stands in the ninth position of the list of Rudragamas. It presents the subject-

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matter in the form of discourses between Anantarudra and Brhaspati. After describing the philosophical tenets of Saivism in short, i.e., the nature of Pati, Paśu and Pāsa, and the different spheres of the universe which is nothing but the manifestation of and controlled by the ultimate principle Śiva, a detailed discussion has been illustrated about the Aṣṭāvaraṇa (Guru, Liṅga, Jaṅgama, Pādōdaka, Prasāda, Bhasma, Rudrākṣa and Mantra), Pancācāra (Liṅgācāra, Sadācāra, Śivācāra, Gaṅgācāra and Bhṛtyācāra) special features and the way of life of different Śaivas and the doctrine of "Jñāna-Karma-Sanuccaraya" in Kriyāpāda and the procedures of the last rites to perform ed in the case of the demise of Śaiva devotees and the different procedures of atonement for the various sins in Caryāpāda. These are the righteous rites observed as an integrated part of the Śāmbhava vrata that leads to the attainment of final goal i.e., liberation and the enjoyment of the nature of God i.e., eternal Bliss. Thus, Candrajñānāgama embodies almost all the philosophical tenets and religious sacraments of the Vīraśaivisam .

3.2.2 Mṛgendrāgama

The Mṛgendrāgama has been often quoted in the Sarvadarśana-Saṅgraha. This work is said to be a subsidiary part of the Kāmikāgama supposed to be one of the oldest of the Āgamas, and has been referred to in the Sūta-Samhitā which is regarded as a work of the sixth century. The Sūta-Samhitā refers to the Kāmikāgama saying that it is very old text. This Āgama opens the discussion of how the old Vedic forms of worship became superseded by the Śaiva cult. It was pointed out that the Vedic dieties were not concrete substantial objects, but their reality consisted of the mantras with which they were welcomed and worshipped, and consequently Vedic worship cannot be regarded as a concrete form of worship existing in time and space. But devotion to Śiva may be regarded as a definite and concrete form of worship which could, therefore, supersede the Vedic practices. In the next chapter of the work, Siva is described as being devoid of all impurities. He is omniscient and instrumental agent

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of all things. He already knows how the individual souls are going to behave and associates and disassociates all beings with knots of bondage in accordance with that.

3.2.3 Śaivāgama

This work discusses the main problem of the production maintenance, destruction, veiling up of the truth and liberation. These are all done by the instrumental agent, God Śiva. In such a view, the creation of the world, its maintenance and destruction are naturally designed by the Supreme Lord in the beginning, yet things unfold in the natural course. The changes in the world of our experiences are not arranged by the later actions of beings. But yet the attainment of liberation is so planned that it cannot take place without individual effort.

Further it is explained here that the consciousness is the nature of intuitive knowledge and spontaneous action. This consciousness always abides in the soul, and some of the categories for the application of this consciousness are discussed along with various religio-moral conducts called Cāryā. There is also a brief criticism for refuting Vēdānta, Sāṅkhya, Vaiśēṣika Buddhism and Jainism.

The Āgama holds that from perceiving our bodies and other embodied things, we naturally infer that there is some instrumental agent who must be premised as the cause of the world. A difference of effects naturally presumes a difference in the cause and its nature. Effects are accomplished through particular instruments. These instruments are all of a spiritual nature. They are also of the nature of energy. Here it is held that one can conceive the body of Siva as being constituted of certain mantras. When anyone is to be liberated, the quality of tamas as veiling the consciousness of the individual is removed by God. Those whose tamas is removed naturally ripen forth for the ultimate goal of liberation.

In this Āgama it is further stated that the source of all bondage is Māhēśvarī Śakti which helps all people to develop and grow in their

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own pattern. Though there may be many causes in which we suffer pain, yet the Māhēśvarī Śakti is regarded as being of universal service. Śiva is always directing the Śakti for our own good, even though we may seem to suffer in the intervening period.

It is here further professed that the different casual chains manifest different kinds of chains in the effects. The Śaiva view accepts Satkārya-Vāda and it so admits that all the effects are there. It is only in the manner in which that casual chains manifest that different kinds of chains are effected. Thus the malas appear in diverse forms to different kinds of persons and indicate different stages of progress. The mala is regarded as the unholy seed that pervades the whole world and manifests through it and is ultimately destroyed.

The individual souls are all-pervasive and they possess eternal power by the Power of God. The only trouble is that on account of the veils of mala thay are not always consccious of their nature. It is through the action of Śiva that these veils are so far removed that the individual souls may find themselves interested in their experiences.

Thus the Śaivāgama explains in a nutshell the entire philosophy of Śaivism.

3.2.4 Śiva-Jñāna-Bodha

This is a brief work of twelve karikas (sometimes called sutras), and taken from Rauravāgama. It has a number of commentaries. This work in its beginning portion discusses instrumentality of Lord Śiva in the creation of the world. The creation takes place in a definite order in accordance with good and bad deeds of persons. This Āgama refers to Mṛgēndrāgama in describing the nature of Pāsa, mala etc.

3.2.5 Mātaṅga-Pāramēśvara-tantra

In this Āgama, the Śaiva Śāstra is described as Ṣat-Padārtha and Catuṣ-Pāda and not as Tri-Padārtha and Catuṣ-Pāda; formerly it

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was written by Sadāśiva in ten million verses and Ananta summarised it in one lakh verses, which has been further summarised in 3500 verses. In this work the six categories - pati, Śakti, triparva, Paśu, bidha and mantra are described. Then it enumerates the seven sahaja-malas such as moha, mada, Rāga, Viṣāda, Śōṣa, vaicitta and Harśa. The nature of Kāla and niyati are discussed in the same way was in other books of Śaiva-Siddhānta.

3.2.6 Pauṣkarasāgama

It discusses in the beginning the nature of Śiva. Then a detailed description of the six categories such as Pati, Kuṇḍalini, Māyā, Paśu, Pāśa and Kāraka, is found in it. It lays down that the categories beginning from kala to earth are real entities. The sixth category is equal to bhukti mukti, vyakti, phala, Kriyā and Dīkṣha. This Āgama further deals with the different kinds of pasas or bonds. These bonds are Kalā Avidyā, Rāga, Kāla and niyati. These five categories are regarded as proceeding from maya. The Āgama discusses three kinds of creation as Sātvika, Rājasa and Tāmasa as proceeding from three kinds of Ahaṅkāra, and describes the origination of Jñānēndriyas, karmendriyas, tanmatras and manas.

The Āgama gives an elaborate description of the cognitive senses and particularly of the organ of the eye. The mere proximity of consciousness cannot generate the activity. This can only be generated by the association of the consciousness with the sense orgns. Besides, it criticises the Buddhistic position and supposes that the Buddhistic doctrine of Artha-Kriyā-Kāritva can hold good only if the entities are not momentary, but have extensive existence. Speaking of the Guṇas, this Āgama refuses to admit their substantive nature. It is only when certain Guṇas are in a collocated state that we call them Guṇa reals.

Turning to the doctrine of Artha-Kriyā-Kāritva of the Buddhists, the Āgama says that if this doctrine be accepted, then the existence of things cannot properly be explained. The proper view is that of

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Pariṇāma-Vāda. If the things are momentary, then effects cannot be produced, for a thing must remain for atleast two moments in order to produce an effect. If the two moments are separate entities, then one cannot be the cause of the other. The casual change can only be with reference to the existing things, but not with regard to the entities which are momentary. In order that there may be production, the thing must remain for two moments atleast. Things that are existent need not always be productive. The production of an effect may depend on accessory causes. A jug cannot be produced by threads, but the threads may produce a piece of cloth. This shows that the effect is always present in the cause.

The Śiva discusses the Prāpya-Kāritva and Aprāpya-Kāritva of the different senses. It also says that movement does not belong originally to every atom, but it belongs only to the living atoms, the souls. It cannot be due to the mere presence of other things. Criticising the theory of atoms, this Śiva holds that the partless atoms cannot have sides in which other atoms could be associated. This question is raised that Tanmātrās being formless cannot themselves be the causes of all forms. The world of forms thus leads us to infer some material as its cause. To this, Śiva replies that the Prakṛti can be regarded as being endowed with form and also as formless.

This Āgama admits only four pramanas such as Pratyakṣa, Anumāna, Śabda and Arthāpatti. In reality it is pure consciousness devoid of all doubts that constitutes the truth underlying the Pramāṇas.

3.2.7 Vātulāgama

This Āgama contains elucidation of the eminence of Vīra-Śaiva doctrines. There is fine description to derive the existence of Śiva as the ultimate reality on the basis of inference, as may be found in the Siddhanta systems of Śaivism such as Mṛgendrāgama or in the Lakuliśa-Pāśupata system. The supplementary portion of Vātulāgama introduces the doctrine of Liṅga-Dhāraṇa of the Vīra-Śaivas, but does

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not say anything about its specific philosophy or about its other doctrines associated with Ṣat-Sthala.

3.2.8 Vātula-tantram

This work explains the Śiva-tattva in its three aspects : (1) niskala, (2) sakala, (3) Niṣkala-sakala. Also it distinguishes the Śaiva-tattva in ten ways : (1) tattva-bheda, (2) Varṇa-bheda, (3) Cakra-bheda, (4) Varga-bheda, (5) Mantra-bheda, (6) Praṇava, (7) Brahma-bheda, (8) Aṅga-bheda, (9) Mantra-jata, (10) Kīla.

Here, Śiva is described as Niṣkala when all His kalas i.e., parts or organs or functions, are concentrated in a unity within Him. In further defining the nature of Niṣkalatva, the work elucidates that when the pure and impure elements that contribute to experience are collected together and merged in the original cause, and remain there as the budding cause of all powers that are to develop the universe, we have the Niṣkala stage. It is further described that in which the deeds of persons are in a dormant state, and when the time of creation comes, it associates itelf with the Bindu state for the formation of the world. The Bindu represents the Māyōpādāna with which Śiva associates Himself for the creation. This tantra makes it clear that these different names of Sakala and Niṣkala and Sakala-niskala of Śiva are but different moments in Śiva and do not constitute any actual transformation in Him, for He always remains unchanged in Himself.

3.2.9 Pāramēśvara Āgama

The Pāramēśvarāgama contains twenty-three sections called patalas. Of these, the eighteenth section consisting of 119 verses, is biggest and twenty-third section consisting of twenty-one verses is the smallest one. The whole of this Āgama is in the form of dialogue between Pārvati and Pāramēśvara.

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The first Paṭala reads the gist of schools of Saugata, Vaidika, Saura and Vaiṣṇava. It speaks of pre-eminence of possessing Īṣṭaliṅga., worship of Sivalinga, Bhasma-Rudrākṣa-Dhāraṇa etc.

The second Paṭala deals with the method of preparing Īṣṭaliṅga, Śivasūtra etc.

The third Paṭala describes in detail the method of accepting Dīkṣā and other allied elements of worship of Śiva. The fourth Paṭala gives the details of performance of Yajña which is ancillary to diksa-vidhi. The fifth Paṭala speaks of the method of Liṅga-Dhāraṇa. It also lays down the rules and regulations for a Śivayogi. The sixth Paṭala weaves perfectly the blissful natures of Śiva who assumes the different forms of Six sthalas, such as bhakta, Mahēśvara Prasādi, Prāṇaliṅgi, Saraṇa and Liṅgaikya. The nature of all these sthalas is described in detail. The seventh Paṭala elaborates the characteristic features of six Śaiva steps such a - Anādiśaiva, Ādiśaiva, Anusaiva, Mahāśaiva, Yogasaiva and Jñānaśaiva which are to be restored one after the other in a successive order. Pointing to the disciplines of Virasaivities, it categorically prob\hibits Apeya-Pāna, Abhakṣya-Bhakṣaṇa etc. Other religious practices of Virasaivites have also been explained here ;

Even so, in the rest of Paṭalas i.e., from eighth to twenty-third, various principles of Viraśaiva philosophy and religion, like the importance of Viraśaiva sect, method of Śivayōga, performance of Pañcākṣara mantra, nature of Jñanayōga, worship of Karapancaka, features of Aṣṭabandha-Liṅga method of worshipping Guru, types of Viraśaiva sect, elucidation of six types of Linga-Pūja, method of Niryāṇa-Yōga, types of Dīkṣā, elucidation of significance of Bhakti, postulation of Śivādvaya-Vāda etc.

Thus is the analysis of some of the important Āgamas just to show the nature of the subjects that are dealt with in these Āgamas. A more comprehensive account of the Āgamas makes it emphatic that they proclaim the supremacy of Lord Śiva. Most of the Āgamas deal with the same sort of subjects more or less in the same manner with some incidental variation as regards their emphasis on this or

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that subject. They also sometimes vary as regards their style and mode of approach. Thus the Āgama called Śiva-Jñāna-Nidhi deals with the various subjects by quatations from a large number of Āgamas. This shows that there was as internal unity among the various Āgamas. From these collective works, one can know how much of contents of the different Āgamas. These Āgamas are also full of directions as regards various religious practices and disciplines, and also of various kinds of rituals, mantras, directions for the building of temples or of setting up of various kinds of phallic symbols, which , however, have to be entirely omitted from the present treatment of Śaivism. It is easy to see that the Śaiva philosophy of Āgamas is just metaphysical kernel for upholding the Śaiva-religious life practices. These consist largely in inspiring the devotees to lead an absolutely moral life, wholly dedicated to Śiva, and full of intoxicating fervour of devotion. This devotion is the devotion of service, of a life entirely dedicated to Lord Śiva.

3.2.10 Tattva-Prakāśa

The Tattva-Prakāśa of Bhoja is one of theose texts on Śaiva Darsana, that follows the Śaiva Āgamas in content. It is commented upon by Śrikūmara and Aghora- Śivācārya. It is verily the essence of Agamic philosophy. Bhoja, the author of the Tattva-Prakāśa flourished in the eleventh century, is identified with the author of the Sarasvatī-Kaṇṭhābharaṇa and of the commentary on Yoga-Sūtra.

Bhoja writes this book to explain the different kinds of metaphysical and other categories (tattva) as accepted by the Śaiva philosophy. The most important category is Śiva who is regarded as being cit by which the Śaivas understand combined knowledge and action. While writing commentary on this work, Aghora-Śivācārya follows the Śaivagamas like the Mṛgēndrāgama in holding that the existence of God can be inferred by the arguments of the Naiyāyika pattern. It is, therefore argued here that God has created the world, maintains it, and will destroy it; He binds our vision and also liberates us. These five actions are called anugraha. This work gives more

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emphasis on explaining the categories of Pati, Paśu and Pāśa. It is further said that Karma is beginningless and is of the nature of Dharma and Adharma. Māyā is regarded as the substantive entity which is the cause of the world. It is not illusory as the Advaitins say, but it is the material cause of the world.

Dealing with the nature of the soul, it is said that the souls are anus in the sense that they have only a limited knowledge. It speaks of Śaiva epistemology and Śaiva system admits three pramas such as perception, inference and testimony of scriptures. Thus it is the quintessence of Śaiva philosophy.

3.2.11 Śrīkara-Bhāṣya on the Brahmasūtrās

Śrīpati Paṇḍita who lived towards the latter half of the 14 th century wrote the commentary on Brahmasūtrās, called Śrīkara-Bhāṣya. Śrīpati Paṇḍita says that he got inspiration of writing the commentary from a short treatise called Agastyasmṛti on the Brahmasūtrās whic is now not available. He adores Rēvaṇa who is regarded by him as a great saint of the sect, and also Marula who was supposed to have introduced the doctrine of Ṣaṭ-Sthala. He has collected the main elements from the Mimamsa and the Upanisads for the foundation of the Śaiva Philosophy as it is being traditionally carried on.

Though the Śrīkara-Bhāṣya keeps itself clear of the dualistic and non-dualistic views of Vēdāntic interpretation, it holds fast to a doctrine which may be designated as Viśiṣṭādvaita, and the Śaivas called Vīraśaivas, would find support in the tenets of the doctrine herein propounded. It may be remembered that Śrīpati came long after Rāmānuja, and it was easy for him to derive some of his ideas from Rāmānuja.

Śrīpati took for granted the unity of the two disciplines of Pūrvamīmāṃsā and Vēdānta as forming one science, but he fervently opposes the view of the Cārvakas that life is the product of material combination. He objects strongly to the view of Śaṅkara that there is

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a differenceless Brahman of the nature of pure consciousness, and that such a Brahman appears in manifold forms. The Brahman is of an entirely different nature from the individual souls. If such a Brahman is admitted to have Avidyā as a quality, it would cease to be the Brahman.

Śrīpati thinks that on the evidence of the Śruti texts a Brahman nust take initiation in Śaiva form and bear with him the Saiva sign, the Liṅga, as much as he should, being initiated into Vedic rites. He has made fresh efforts to refute the Mīmāṃsā contention that the Vedas are not expected to give any instruction regarding a merely existing thing, for that has no practical value. Śrīpati says that a pure power of consciousness is hidden from us by Avidyā, which also a power of the nature of Brahman, and by the grace of Him this Avidyā will vanish away into its cause. He has said that liberation can only come when God is worshipped in His two-fold form, the physical and spiritual. This makes him introduce the idea of a compulsory visible insignia of God, called Liṅga. He also advocates the idea of gradation of liberation as held by Madhva and his followers.

Further it may be said that Śrīpati's position is pantheistic and ideally realistic. That being so, the stauts of dream experiences cannot be mere illusion. Śaṅkara had argued that the experiences of life are as illusory as the experiences of dreams. In reply to this, Śrīpati tries to stress the view that the dream experiences are not illusory but real.

Śrīpati has emphasized the point that when a person's mind is pure, he may obtain an intuitive knowledge of Śiva by devotion. A truly wise man may be liberated in the present life. Unlike the system of Śaṅkara, Śrīpati introduces the necessity of Bhakti along with knowledge. He holds that with the rise of knowledge, all old bonds of Karma are dissolved and no further karma would be attached to him.

3.2.12 Śrīkaṇtha-Bhāṣya

Śrīkaṇtha who was prior to Śrīpati, has written a commentary

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on the Brahmasūtrās. From the inscriptional sources it has been ascertained that Śrīkaṇṭha lived about A.D. 1270. He may have been a junior contemporary of Rāmānuja. In his commentary, he has criticized the views of Rāmānuja and Nimbārka.

Mēykaṇḍadeva, the most famous author of Tamil translation of Sanskrit work Śivajñāna-bodha, was contemporary of Śrīkaṇṭha, and lived about A.D. 1235. The philosophical difference between Mēykaṇḍa and Śrīkaṇṭha is quite remarkable. Śrīkaṇṭha thinks that the world is a transformation of the Citśakti of the Lord. It does not provide for the creation of the material world, does not speak of Aṇava-Mala, and is apparently not in favour of Jīvanmukta. Further Śrīkaṇṭha appears to establish his system on the basis of Śruti. Mēykaṇḍa, however, tries to establish his system on the basis of inference, and there are many other points of difference.

3.2.13 Anubhava-Sūtra

The Anubhava-Sūtra is written by Māyidēva who is famous as Ṣaṭ-Sthala-Brahma-Vadī. As it consists of the elucidation of the doctrine of Ṣaṭ-Sthala, there are in it eight sections such as (1) Geuru-Paramparā, (2) the definition of Sthala, (3) the Liṅga-sthala, (4) Anga-sthala, (5) the Liṅga-samyoga-vidhi, (6) Liṅgārpaṇa-Sadbhāva, (7) Sarvāṅga-Liṅga-Sāhilya and (8) the Kriyā-Viśrānti.

Besides, the Śiva-Siddhānta-Nirṇaya of Siddhānta, son of Mudda-deva is a work containing the purport of the Āgamas. So also, the Siddhānta-Śikhāmaṇi of Rēṇukācārya elucidates the nature of Śiva as explained in the Śaiva Tantras beginning from the Kāmikāgama to the Vātulagama and also the Purāṇās. In addition, the Śaḍ-Darśana-Samuccaya of Haribhadra the Śaḍ-Darśhana-Samuccaya of Rājaśēkhar and Sarvadarśana-Saṅgraha of Mādavacārya are source books on Śaiva Darśana.

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3.3 Questions for Self-Examination

१. शैवागमसाहित्यस्य उगमप्रकारं वर्णयत।

२. मृगेन्द्रागमवैशिष्ट्यं विशदयत।

३. शिवागमस्य महत्वं विवृणुत।

४. पौष्करसागमविषयमधिकृत्य निबन्धं रचयत।

५. शैवागमानां वैविध्यं स्पष्टीकुरुत।

६. शैवागमेषु पारमेश्वरागमस्य स्थानवैचित्र्यं विवृणुत।

७. भोजराजस्य तत्त्वप्रकाशतत्त्वानि प्रकाशयत।

८. श्रीपतिकृतस्य श्रीकरभाष्यस्य प्रतिपाद्यविषयं विशदयत।

९. श्रीकण्ठभाष्यमधिकृत्य लघुटिप्पणी रचयत।

१०. अनुभवसूत्रस्य प्रतिपाद्यविषयं प्रकाशयत।

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UNIT - 4
Different Schools of Śaiva Darśana

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UNIT - 4

Different Schools of Śaiva Darśana

4.0 Objectives

In this unit you will be able to understand the details of different schools of the Śaiva philosophy.

4.1 Introduction

In the Western context the concept of a sect or school embodies three essential features : a specific doctrine including a prescribed mode of worship, a priesthood and a well-defined and exclusive ality. But the structure of the Hindu sects in general is much more amorphous than that of the Christian ones. In most cases in Hinduism, more emphasis is placed on doctrine and mode of worship than an organisation. As regards Śaivā philosophy, several Sanskrit commentators on Brahmasūtra II.2.3 criticise the doctrines and practices of relegious sects which preach devotion to Siva and philosophical dualism. Śankarācārya mentions only the Māhahēśvaras who obviously were the same as the Pāśupatas. Vācasapati Mīśra and Bhāsakarācārya, both belonging to the middle of the ninth century, divide the Māhēśvaras into foru groups - Śaivās, Pāśupatas, Kāpālikas and Kāruṇika-Siddhānatins, Yāmunācārya and Rāmānuja designate Kārunika-Siddhānatin as Kālāmukhas.

Besides, according to the classification of the Saiva thought by Abhinavagupta in his Tantralōka. However, there were three Saiva systems : (1) Dualism (Dvaita), (2) Dualism-cum-non-dualism (Dvaitādvaita) and (3) Monism (Advaita). And they were based upon then, eighten and sixty-four Śaivagamas respectively. Thus, logically, the Śaivism developed from dualism to monism through dualism-cum-non-dualism. These three groups of Śaivagamas are known after three

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different names of Śiva. The dualistic the dualistic-cum-monistic and the monistic groups are called Śiva, Rudra and Bhairava groups respectively. They are recognised to have emanated from different mouths of the five-faced Siva. Dualistic Śaivagamas are said to have come from three, Isa, Tatpuruṣa and Śadyōjāta , the dualistic-cum-monistic from Vāma and Aghora, and the monistic from the union of Śiva and Śakti.

Each Śaivāgama represents a separate school. Thus there were ninty-two schools of the Śaiva philosophy. They all, however, come under eight schools as below :

1. Pāśupata Dualism
2. Siddhānata Śaiva Dualism
3. Dualistic-cum-non-dualistic Śaivism of Lakutīśa Pāśupata
4. Viśiṣṭādvaita Śaivism
5. Vīra Śaivism
6. Nandikēśvara Śaivism
7. Rasēśvara Śaivism
8. Kāśmira Śaivism

These schools are not opposite schools, but are essential parts of an organic whole. They have to be followed in succession. Each of them aims at making its followers upto a certain stage of the whole path to the final emancipation. They present reality as it shines at different stages. They recognise that multiplicity, unity-in-multiplicity and unity which are equally real in succession. They deal with different aspects of the Reality as a whole. One group is called dualistic, because it deals with such aspects of the Reality as pre-suppose diversity; namely action, knowledge and will. Another is called dualistic-cum-monistic because it is concerned with the self and the self-awareness, as essentially identical but logically and formally

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different. And the third is called monistic, because it presents a spiritual level which is beyond the reach of will, knowledge and action, where logical and formal diversities disappear, and where the Real shines in itself, by itself and to itself.

4.2 Pāśupata Dualism

In the Vēdānatasūtra of Bādarāyaṇa in Chapter II, Pada II Adhikaraṇa vii is called Pōtyādhīkaraṇa. Many students of the Vēdānta are under the impression that the system, that is criticised there, is identical with the Lakutīśa Pāśupata. Some support seems to be lent in this view by reference to the categories of the Lakutīśa Pāśupata system by Śaṅkara in the course of his commentary on the first aphorism of the Patyādhikaraṇa. There is no doubt about this that the categories referred to by Śaṅkara, are the categories, admitted by Lakutīśa in his Pāśupata Sūtra in the very first Sūtra, according to the commentator, Kauṇḍinya . They are : Kāraṇa, Kārya, Yōga, Vidhi and Duḥkhānṭa.

But the subsequent statement in the Śaṅkara Bhāgya itself makes it clear that the system, which Śaṅkara is criticising, is a dualistic system, which asserts that Mahēśvara is only an instrumental cause and that He depends on somethings external to Himself, as a material cause, for His creative activity; exactly as a potter does on clay. This statement raises doubt whether the system referred to be Śaṅkara, is Lakulīśa Pāśupata or some other system, which preceded it and admitted the same categories as those of the Lakulīśa Pāśupata; but differed from it in its metaphysical theory.

That the system referred to by Śaṅkara, is different from the Lakulīśa Pāśupata, is evident even from the colophon to this section in Śrīkaṇṭha-Bhāṣya. The difference becomes clearer when the metophysical theory of the Lakulīśa Pāśupata is taken into account. The Lakulīśa Pāśupata system as presented in the Pāśupata Sūtra with the commentary of Kauṇḍinya, is not a dualitic system but dualism-cum-monism.

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4.2.1 Haribhadra's view

There are two summaries of six systems of Indian philosophy called Ṣaḍ-Darśana- samuccaya - one by Haribhara Sūri (700-770 A.D.) and the other by Rājaśēkhara (900 A.D.) Haribhadra, who is earlier than Śaṅkara and Rājēśēkhar, asserts that both the Nyāya and Vaiśēṣika are the systems, the founders of which (Goutama and Kaṇāḍa) followed the Śaiva religion and had a common conception of Mōkṣa. The distinction however between the two systems in respect of the categories was recognised and is asserted by Haribhadra himself. But it appears that before the time of Haribhadra, the distinction between Śaiva and Pāśupata was not emphasised. He, therefore, represents both Gautama and Kaṇāḍa to be the devotees of Śaiva. (S.D. Sam. 121). But unfortunately no independent work on this system has so far been discovered. It seems to have been a system that arose before the Śaiva tradition assumed a systematic form in the Śaivāgamas, which are generally ascribed to the early centuries of the Christian era. Some of the ten Dualistic Śaivāgamas seem to incorporate the dualistic Pāśupata tradition.

4.3 Siddhānta Śaiva Dualism

As already noted, Śaṅkara identified the Śaiva philosophy with Monism. But perfect monism does not fit in well with religion. In it, logically, there is no place for religion. According to this, the devotion to God is meaningless. For, the object of devotion is nothing but an illusion and therefore, the cry of a devotee in trouble and distress is nothing but a cry in wilderness. It deprives the humanity of a hope of rescue from suffering, which the religion holds out. It strikes at the very root of religion. Sadyojyoti, who belonged to the close of 9th Cent. A.D., therefore, took up the task of justifying dualism on the basis of the dualistic Śaivagamas, which had been ignored by Śaṅkara. He is the earliest of the Āgamic dualists, whose works are available so far.

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4.3.1 Teachers of Siddhanta Śaiva Dualism

1) Sadyojyoti

According to the statement of Sadyojyoti, at the end of his own Mōkṣa Kārika, as interpreted by his commentator, the tradition, of Rauravāgama persisted unbroken from Ruru through Ātrēya etc. to Sadyojyoti himself. He, according to the available literature, was the first man to start writing commentaries on the Śaivāgamas, which formed the basis of the Siddhānta school of Śaivism. He presented the fundamentals of the Dualistic Śaivism in independent works, based upon the authority of the Śaivāgamas such as Tattvatreya-Nirṇaya, Bhoga-Kārikā, Mēkṣa Kārikā, and Tattva-Saṅgraha. Sadyojyoti's teacher was Ugrajyoti. He was an opponent of not only of Śaiva monism but also of the Lakulīśa Pāśupata system. He was a recognised authority on the dualistic Śaivism at the time of Abhinavagupta (990-1015 A.D.) He was also known as Khetapala or Khetakanandana.

2) Bṛhaspati

Bṛhaspati was as great as authority on Dualistic Śaivism as Sadyojyoti. The two are coupled by Aghōraśiva in his commentary on the Mōkṣa Kārika, and are spoken of as the objects of reverence to the teachers. Like Sadyojyoti, he is also quoted and referred to by Abhinavagupta in different contexts in the Tantrāloka in Ahnikas, first, eight and ninth.

3) Śaṅkara Nandana

It is known from Jayaratha's commentary on the Tantralōka that Śaṅkara Nandana was a dualist Śaiva writer. For, he couples this name with those of the other dualistic thinkers such as Sadyojyoti, whose views he professedly controverts. Abhinavagupta refers to one work of Śaṅkara Nandana, the Prajñalaṅkāra, in his Īśvara-Pratyabhijñānē Vimarśinī, in course of the refutation of the atomic theory of the Nyāya and the Vaiśēṣika. The circumstantial evidence goes to show that he also belonged to the 9th Cent A.D.

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4) Dēvarāla

Dēvarāla, as a dualistic Śaiva authority, is known from the Tantralōka. His views on the Śaiva categories are intended to be refuted along with those of the other dualist thinkers. He may have belonged to the 10th Cent. A.D. Nothing is known about the places of births of the writers, mentioned above. But writers, with whom we are going to deal, definitely belonged to Kashmir. The most important thing to be noted about them is that they belonged to the Kaṇtha family of Kashmir the learned tradition of which was maintained by the commentator called Bhāskara Kaṇtha in the Bhāskarī.

4.3.2 Śaiva Dualism in Kashmir

Sadyojyoti had strong following Kashmir. He had a great commentator called Rāmakaṇtha I who is the earliest Kashmir writer on the Dualistic Śaivism. He belonged to 10th Cent. A.D. He is referred to as the author of a work called Sadvṛtti by Śrīkaṇtha inconcluding verses of his Ratna-Traya (107) so also Śrīkaṇtha (11th Cent. A.D.), Nārāyaṇa Kaṇtha (11th Cent. A.D.), Rāmakāṇtha II the son of Nārāyaṇa Kaṇtha (11th Cent. A.D.)

Besides, the King of Dhārā, Bhoja (1018-60 A.D.) belonging to central India, who is a recognised authority on so many subjects such as Ataṅkāra and Vastu etc., is considered to have been a great patron of Sanskrit learning. His available work on Śaiva dualism is the Tattvaprakāśa.

So also Aghora Śiva who wrote commentary on Tattvaprakāśa. According to his own statement, he was an inhabitant of Chola contry and belonged to the city of Kauṇḍina Kula (Tattvatraya-Nirṇaya: 22). He flourished in the middle of the 12th Cent. A.D. He wrote the following Kāvyas : (1) Āscarya-Sāra, (2) Pākhaṇḍāpajaya, (3) Bhaktaprakāśa. Also he commented upon the following dualistic Śaiva works (1) Tattvaprakāśa of Bhoja, (2) Tattana-Saṇgraha of adyojyoti, (3) Tattava-Traya-Nirṇaya of Sadyojyoti, (4) Ratnatraya of

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Śrīkaṇtha, (5) Bhōgakārika of Sadyojyoti, (6) Nādakārika of Ramakaṇtha II, (7) Mṛgēndra Vṛtti of Narayanakantha.

4.4 Lakulīśa Pāśupata System of Śaivism

There is spigraphical evidence to show that Lakulīśa, the founder of the system, flourished in the 2nd Cent. A.D. This system is closely related to the Veda in general and the Kṛṣṇa-Yajurveda in particular. In fact, the five objects of contemplation for the gradual attainment of the liberation, as stated in the Pāśupata Sūtra are the five aspect of Śiva as presented in the Taittirīya Āraṇyaka in its closing sections. Lakulīśa had four pupils named - Kuśaka, Gāragya, Kauruṣa and Maitreya. He prsents the Māyā to be the power of the Brahman and, therefore, as having no existence independently of the Brahman. He talks of the Brahman as Māyin and therefore Saguna. He presents the monistic-cum-dualistic philosophy.

4.5 The Śaiva Viśiṣṭādvaita

The Viśiṣṭādvaita philosophy is generally identified with Vaiṣṇavism as presented by Rāmānuja. From the history of the Vaiṣṇava thought it is clear that the Viśiṣṭādvaita has been preceded by the Bhēdābhēdavāda. And if we study the available literature on the Śaiva philosophy, on can find that the Śaiva Viśiṣṭādvaita also evolved in a similar manner.

Śrikaṇtha, the successor of Utpalācārya belonged to the 11th Cent. A.D. He is an exponent of the Viśiṣṭādvaita Śaivism. He rejects Bhēdābhēdavāda as impossible. For, unity and multiplicity being opposite in nature, cannot co-exist on the same substratum. It is against the fact of experience. He distinguishes his view from many others. He holds that the difference between the ultimate unity and the phenomenal multiplicity is not such as we experience between a jar and a piece of cloth, nor are they perfectly identical, as another of pearl and silver, for which the former is mistaken. He asserts that he is

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a Viśiṣṭādvaitavādin admitting the relation between the Śiva and the phenomenal multiplicity to be similar to that which exists between a body and a soul or between a substance and a quality. The non-difference of them is similar to that of clay and jar. For, just as a jar has no existence without clay, so the power to produce multiplicity cannot exist without Brahman or Siva, nor can Brahman have being without the power. The power to produce multiplicity is invariably in the Brahman. The Brahman therefore has the power as the invariable attribute. Hence, according to Śrīkaṇṭha,Viśiṣṭādvaita is the only sound metaphysical theory.

4.6 Vīra-Śaivism

The historians say that Vīra Śaivism was founded by Basava in 1167 A.D. The word Vīraśaiva seems to have a historical significance. It seems to refer to the heroic attitude of the followers of Śaivism in defence of their faith and philosophy. Śrīpati in his Bhāgya refers to the religious ceremony of identifying Prāṇa with Linga and quotes the religious instruction given to the disciple at the end of it. It is "Resolve to keep this phallic image of Śiva as if it were your very life. Do not part with it so long as you live". Thus it seems that the wearers of the phallic image of Śiva were called Vīra, because of the bravery with which they faced the wrath of the cruel king Bijjala.

4.6.1 Teachers of Vīraśaivism

Rēvaṇa is the first historical personality that is mentioned in a long list of teachers, which is based upon the Śaivāgamas and which gives the teachers as they came in succession (1) Sadāśiva, (2) Śaktidhara, (3) Sukēśa, (4) Caṇḍīśvara (5) Bhṛngīrita, (6) Śilada. (7) Kumbhodbhava (Agastya), (8) Vāmadēva. Yet the five teachers as historical personalities have been recognised in the tradition. They are : Rēvaṇa, Rēvaṇārya, Murala, Ēkōrāma and Śripati Paṇḍitā.

Rēvaṇa-Siddha and Rēvaṇārya Cha Śripati Pa[illegible] refers to

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Siddhānta Śikhāmaṇi by Rēvaṇārya. But one has to distinguish between Rēvaṇa and Rēvaṇārya. For, the author of the Siddhānta Śikhāmaṇi in the introduction to his work, speaks of himself as Rēvaṇārya, son of Rēvaṇa Siddha and grandson of Vīranārādhya. Siddhānta Śikhāmaṇi is every important work on Vīraśaivism. Rēvaṇārya wrote four other works, each of which is a commentary on the work of his grand-father. They are : Pañcaratna-Vyākhyā (or Tantrasāra-Prakāśikā), Tarākapañcaratna-Vyākhyā, Śivatattva-Prakāśikā, Śrutyartha-Pradīpakā.

Marula : Marula is the second of the five teachers of Vīra Śaivism. He was a pupil of Rēvaṇa. He also was a Siddha and had attained spiritual greatness. He commanded the respect of the learned. He was well versed in various arts. In many of the references to Marula in the Śrīkara-Bhāṣya his name is occupied with that of Rēvaṇa. Thus he is said to have rejected false monism, nihilistic monism, Jainism and Buddhism. In common with Rēvaṇa, he is said to hold (1) that the system, criticised in the Pāśupatādhikaraṇa of the Vēdānta-Sūtra is the dualistic Pāśupata, the principles of which are opposed to the teaching of the Śēvāgasas, (2) that all the Śrutas referring to Saguṇa Brahman, refer to the manifested state of Śakti and those which speak of the Nirguṇa refer to the unmanifested state of Śakti, and that the Puruśa Sūkta refers to Parama Śiva

Ēkōrāma : Ēkōrāma was a grand-pupil of Rēvaṇa and pipil of Marula. The learned bowed to him because of his character. He had a large following. He was a great exponent of the twenty-eight Śaivāgamas. He was a keen controvertialist. He was a great Yogin and used the garb of Vīra-Śaiva Sanyāsin. He was the teacher of Śripati Paṇḍita

Very often Śrīpati refers to Ēkōrāma to Rāma. This is particularly so, when the couples Ēkōrāma with his predecessors such as Rēvaṇa and Marula because of their agreement on a certain point or something else that is common to them. Thus he is represented to agree with his predecessors that the Pāśupatādhikaraṇa refutes dualistic Pāśupata school and to have followed the same means to the final emancipation as did Rēvaṇa and Marula.

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Śrīpati Paṇḍita : Śrīpati Paṇḍita, the author of the Śrīkara Bhāṣya on the Vēdānta Sūtra from the point of view of Vīra-Śaivism is a very important person in the history of the Vīraśaiva literature. Confining ourselves to the evidence, available in the Śrīkara-Bhāṣya itself, we can definitely may that he belonged to the 14th Cent. A.D. He called his system Viśiṣṭādvita in order to distinguish it from the Nirviśēṣādvita of Śaṅkara and the Viśiṣṭādvaita of Rāmānuja. He asserts that while other systems can present only a part of the Vedic text as an authority, the Vīra Śaivism can claim the whole of it as such, i.e., every section of the Veda admits of consistent interpretation in the light of the Vīra Śaivism only. He holds that the Veda is of equal authority with the Saivagamas.

This system propounded by Śrīpati, was known by various names, such as ; (1) Dvaitādvaita, (2) Viśiṣṭādvaita, (3) Śēśvarādvaita, (4) Śivādvaita, (5) Sarvaśruta-Sāra-Mata, (6) Bhēdābheda. The word Viśēṣa which differentiates his monism from those of others, is interpreted in various ways in different contexts. He admits thirty-six categories, common to the monistic school of Kashmir. Among the various exponents of the Vēdānta, referred to by Bādarāyaṇa in his Vēdānta Sūtra, such as Jaimini, Āśmarathya, Auḍulōmi, Bādari and Kāśakṛtana, he follows the last, Kāśakṛtsna, because he is an exponent of the Bhēdābhēda Vāda, takes all the Śruti texts into account and represents the central view of the Vēdānta. He admits the powers of will, knowledge and action, which were earlier recognised by the monistic school of Kashmir. He also admits three impurities - Āṇava, Karma and Māyiya and refers to six ways to final emancipation on which Abhinavagupta in his Tantrālōka has written at length.

4.7 Nandikēśvara Śaivism

The school of Śaiva philosophy, which is to be considered now, is monistic and has been called Nandikēśvara Śaivism, because it was propounded by Nandikēśvara, the author of Nandikēśvara Kārikā.

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4.7.1 Tradition about Nandikēśvara

Upamanyu, the commentator on the Nandikēśvara Kārikā, in the course of his commentary, Tattva Vimarsini, records the following tradition, which persists even now among the students of Pāṇini's system of grammar :

The sages, Nandikēśvara, Patānjali, Vyāghrapati and Vaśiṣtha etc. contemplated on Śiva for inspiration. As an act of grace to them, Śiva, appeared and struck his hand-drum (Ḍamaru). The sounds, produced by it, symbolically presented the fourteen Sūtras. The Sūtras, found at the commencement of Pāṇini's Aṣtādhyāyī, are articulate representations of the inarticulate sounds of Śiva's hand-drum. The sages unable to understand the meaning of the Sūtras, approached Nandikēśvara for clarification. Nandikēśvara expounded the meaning in twenty-six verses, which constitute the text of the Nandikēśvara-Kārikā.

In the Nandikēśvara Kārikā, there is only one verse, number two, which is for the guidance of Pāṇini etc. This is referred to by Nāgēśa Bhaṭṭa in the Udyota. It says that the last letter, at the end of each of the fourteen Sūtras, is for the sake of Pāṇini to enable him to build up the system of grammar. The rest of the verses present a monistic system of Śaiva philosophy.

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4.7.2 The Date of Nandikēśvara-Kārikā

The literary tradition, recognises Nandikēśvara to be the contemporary of Pāṇini. There seems to be some truth in this tradition. For, Patānjali in his Mahābhāṣya, seems to refer to the interpretation of the system of sounds, represented in the fourteen Sūtras by Nandikēśvara. For, he talks of it as Brahmaraṣih. This view seems to find support in the interpretation of ' Brahmaraṣih ' as ' Brahmatattvam ' by Kaiyaṭa. But in the opinion of Nāgēśa Bhaṭṭa, as expressed in the course of his commentary on the above, Patañjali had Nandikēśvara's view in his mind. For, Nāgēśa definitely quotes the fourth verse of the Nandikēśvara Kārikā.

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4.7.3 Upamanyu, the commentary

Upamanyu is the only known commentator on the Nandikēśvara-Kārikā. The commentary is called Tattva-Vimarśini. He seems to have come very long after Nandikēśvara. For, by his time, variants of the text had become current. For instance, he refers to two readings of the verse number two, besides the one that he adopts. He seems to refer to the founder of another system of grammar ' Indra '. He quotes from the Upaniṣads, the Gīta, Sanaka-Dakṣiṇāmūrthi-Samvāda-Vivaraṇa, Mahāmantra-Tattva-Prakāśika, Svara-Vimarśini, Jñānōttama and Tantrarāja. He desires that his commentary is in the light of the information on the subject, gathered from the Tantras.

From the references found in Upamanyu's commentary, he seems to belong to period when the Śaivāgamas or Tantras had assumed definite form and commentaries on some of them had already been written. And it is known that the commentaries on the Śaivagamas were begun to be written in the 9th Cent. A.D. Therefore he cannot be assigned to a date earlier than this. Upamanyu is referred to as an ancient authority along Rēvaṇa Siddha and Maruta Siddha in the Śrīkara-Bhāṣya. Here is spoken of as one who had refuted false monism, nihilistic monism, Jainism and Buddhism. Nandikēśvara according to Upamanyu, admitted thirty-two categories, though some of them are different from those of monistic Śaiva school of Kashmir. He also held that Parama Śiva is beyond categories, exactly as did Abhinavagupta.

4.8 Raseśvara Saivism

Raseśvara system is so called, because its followers though they admit the essential identity of soul with Mahēśvara, assert that the liberation in life (Jīvanmukti), depends upon the stability of the bodily frame and that it is possible to have a particular body through the use of the processedand purified (Siddha), mercury (Raseśvara). They say that mercury is called Pārada because it is a means to get

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beyond the series of transmigratory states, and that it is called Raseśvara, because, it is the most powerful of all medicines, which are prepared by subjecting a metal to a medical process. It is a king of chemicals.

4.8.1 Rise of Raseśvara system

It appears that seekers after liberation felt frustrated in their efforts, because of short life and diseases. The only means to liberation, known to people, before the rise of the Rasēśvara system was that which was pointed by the Yoga system, and which consisted in the control of vital air and the concentration on the Self. The practice of Yoga system to have come to an abrupt and futile and in he majority of cases, because of disease or ultimate death. Hence, there seems to have grown a tendency to look upon the efforts at liberation as futile. Raseśvara Darśana therefore, sprung up to fight this tendency. It emphasised the importance of healthy and durable body for the successful practice of Yoga. It gave the processed and refined mercury and mica as the means to the attainment of a perdurable and healthy body and thus revived the dying faith in the highest goal of human life, the liberation.

4.8.2 Raseśvara as a Śaiva system

The Raseśvara system is admittedly a Śaiva system. Mādhavācārya, in the very beginning of his summary statement, attributes it to some Māhēśvaras, the followers of the school of Philosophy that held the Māhēśvara, the Highest Lord, to be the ultimate metaphysical principle. There is no doubt about it that the Buddhists, such as Nāgārjuna, who is referred to as an authority on the system, made substantial contributions to it. The majority of the writers on it, however, have been the Śaivas, and the origin of Raseśvara, mercury, has been mythically attributed to Śiva. For, mercury is held to be nothing but the semen dropped from the body of Śiva.

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Thus in the Rasasaṅkēta-Kārikā, Cāmnuṇḍa says that the semen that dropped from Śiva, was taken by Agni in his mouth and was scattered all round. On three sides there was water, wherein it got merged. On the fourth side there was earth whereon it fell and became mercury. This explains mythically the existence of mercury-wells in the west only. It is also said that it got deep down into the earth and was taken out by Gods and Nāgas who sank wells, thousands yojanas deep.

Another tradition says that Śiva, the founder of Chemistry imparted instructions to Pārvatī about the method of subjecting mercury to some scientific process so as to make it capable of converting iron into gold and of giving immortality to human body. These two effects of mercury on iron and human body are known as lohasiddhi and dehasiddhi respectively. It is also said that at first mercury was processed and refined for converting iron into gold and that after its effect on iron had been tested, it was further processed to give immortality to human body. In fact, Bhagavat-Gōvindapāda, according to Mādhava, insisted to convert it into gold, before subjecting it to further process for using it on human body to give it immortality. The view that mercury after subjection to certain processes, becomes capable of converting iron into gold is common to Misra. That success had been attained in this field is testified by the literary tradition about Rasasiddhas. It asserts that there were persons, who actually attained immortality by the use of the processed mercury. The Vāgbhaṭa Samhitā by Vāgbhaṭācārya, for instance, gives a list of twenty-seven Rasasiddhas, including Nāgārjuna and Bhagavat-Gōvindapāda. They are as follows :

1)	Ādinātha (Śiva)	2)	Candrasena
3)	Laṅkēśa	4)	Viśaradā
5)	Kāpāli	6)	Matta
7)	Māgaḍavya	8)	Bhāskara
9)	Śūrasēna	10)	Ratnaghōṣa
11)	Śambhu	12)	Sāttavika

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13)	Naravāhana	14)	Indrada
15)	Gomukha	16)	Kāmbāli
17)	Vyāḍi	18)	Nāgārjuna
19)	Śūrananda	20)	Nāgabōdhi
21)	Yaśōdhana	22)	Khāṇḍa
23)	Kāpālika	24)	Brahma
25)	Govinda	26)	Lampaka
27)	Hari		

A similar list is given by Mādhava also. The work called Rasārṇava, eulogises mercury and says that the liberation promised six schools of thought, is got only after death; but such is the efficacy of mercury that it brings liberation right in the life time. It brings the liberation objectively before the user, like an Āmalaka on the palm. There is list of twenty-five works on Rasa, given in the Sarva-Darśana-Sañgraha.

4.8.3 Time of Raseśvara Darśana

In the Vedas there is no refference to mercury. In the Ṛgvēda only three metals are referred to i.e., gold, silver and copper. In Yajurveda ' Kṛṣṇāyasa ' (iron) also is mentioned. And in the Atharva Veda compound metals such as brass etc. are referred to in addition to the above. It is unknown in the Brahmaṇic literature also.

There is evidence to show that nickel was used for coinage by Indian tribes, Kṣudrakas and Mālavas in the time of Alexander (4th Cent. B.C.). Kṣudrakas are said to have presented to Alexander the Great hundred pieces of nickel coins along with so many other things. But there is no evidence to show that mercury was known to India.

It seems that the Rasēśvara system arose about the commencement of the Christian era, particularly because Nāgārjuna

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is a recognised authority on it and he was a contemporary of King Kanishka and is credited with the authorship of a commentary on Sushruta.

4.9 Monistic Śaivism of Kashmir

Kashmir Śaivism is so called because the philosophers who enriched the literature belonged to Kashmir. Philosophically it is caleld Trika Śāstra, Trika Śāsana or simply Trika, probably either because it accepts the three out of ninety-two Āgamas (i.e., Siddha, Nāmaka and Māliṇi) as more important, or because it recognises the triad Śiva, Śakti and Aṇu., or because, it explains three modes of the knowledge of Reality namely : abheda, Bhēdābhēda and bheda.

According to the Trika philosophy, Śāstra does not mean a book; it means eternal, self-existent wisdom. The Āgamas or Śāstras exist eternally as Parā Vāk. Therefore the wisdom set forth in Trika philosophy is originally the self-knowledge or Reality.

Usually the Kashmir Śaivism is divided into two branches the Spandaśāstra and the PratyabhiJñā Śāstra. The latter was summarised by Mādhava in his Sarvadarśana-Sañgaha. The authorship of the Spandaśāstra is attributed to Vasugupta and his pupil Kallaṭa. The two principal works of the system are the Śivasūtram or Śivasūtrāṇi and the Spanda-Kārikā which is in fifty-one verses only. The first are said to have been revealed to Vasugupta by Śiva himself or by a Siddha. As to the second work, there are also verying traditios, one ascribing the authorship of the verses to Vasugupta and another to Kallaṭa.

4.9.1 Branch of Spanda-Śāstra

In the Spandaśāstra, individual soul is identical with the Supreme soul, but the former does not perceive this identity on account of his impurity. The impurity vanishes when by means of intense contemplation the vision of the higehst being breaks in upon

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the mind of the devotee and absorbs all finite thought. When this condition becomes stable, the individual soul is free and becomes the Supreme soul. The followers of the Spanda school deny the necessity of God's having a prompting cause such as Karman or a material cause like the Pradhāna for the creation of the world. God is according to them independent and creates merely by the force of his will all that comes into existence, as a Yogin creates objects by his mere will without any materials. He makes the world appear in himself as if it were distinct from himself, though not so really, as houses or even towns appear in a mirror, and is as unaffected by it as the mirror is by the images reflected in it. Neither does he exist only as realised in the world, which is the conclusion that follows from the doctrine that he is the material cause.

Spanda is the energy that stands for universal consciousness embracing endless cycles of creation and dissolution. As such, its study helps proper understanding of self evident truths and right application of the means for enlightenment and realisation. It also explains the method of approach to the highest principle and the vitality reality and also the rise of intuition.

Spanda is the ultimate principle. It is Śiva the unlimited pure ego. It is the substratum of the universe. Its motion on activity is the cause of differentiation of cognition and action which are the ultimate factors of the world process.

Spanda is consciousness, the vibration, the ceaseless force from which springs all that exists. It is the source of universal energy which manifests itself in the intuitive motions of consciousness like fear, joy, anger etc., and which passes from word to word from thought to thought. A person, when overshelmed with joy, when he is very angry or when he runs fast, can feel his own being as immersed in these sensations. Here he experiences Spanda.

The power of Spanda is the dynamic aspect of transcendental Reality. Reality is the abode of all powers which are responsible for all kinds of manifestations and actions. Through introspection the

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aspirant can experience the inner motive force Spanda. This experience is called Ātmabāla-Sparṣa.

4.9.2 Pratyabhijñā School

Sōmānanda is generally regarded as the founder of the Pratyabhijñā school and the work written by him is called Śivadṛṣṭi. But the principle treatises of the school are the Sūtras of Udayākara and the glosses and detailed explanations written on them by Abhinavagupta (i.e., Pratyabhijñā-Vimraśiṇī), Kṣēmarāja (C. 1000 A.D.) a pupil of Abhinavagupta also wrote an important work Pratyabhijñā-Hṛdaya.

Pratyabhijñā is recognition. It is cognition of a thing which is existing but not recognised. From the metaphysical point of view, Pratyabhijñā leads a person to become aware of the fact that the individual being is identical with universal being Lord Siva.

Mere understanding of fact or ideas bereft of experience will not take us far. The inability to experience what we understand and appreciate is due to Moha. Consequently, one will be ignorant of one's true nature. In order to experience one's true nature, one has to remove the veil of ignorance or Moha. This is technically called Pratyabhijñā or recognition of one's own self.

Pratyabhijñā as a means, enables the person to recognise his own Supreme nature already innate in him by means of contemplation and meditation to attain recognitive insight.

The individual self being instructed with sacred scriptures by preceptor, grasps the meaning and the spirit of the universe and the Supreme Being. By the assimilation of this kind of knowledge, there will be an awakening in him to experience his true nature and a desire to be free from the trammels of Saṁsāra, the cycle of briths and deaths. This kind of awakening even by spiritual knowledge will cause through the grace of Lord Śiva. After he gets the grace of the Lord, he contemplates, differentiates his own being as composed of thirty-six

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categories and verified this with the knowledge of the scriptures and arrives at the conclusion that he is not different from Lord Śiva. Such an identification with the transcendental reality is called Pratyabhijñā or self-recognition.

In brief, the Pratyabhijñā philosophy holds that Ātman or Mahēśvara is endowed with powers of cognition and action and the sovereignty of will as his three primary powers. The power of remembrance, the power of knowledge and the power of differentiation are three distinct forms of cognitive power which rest in one substratum viz., the Ātman. The whole creation is the result of Kriyā Śakti. It is governed by three laws of relation, i.e., the law of division (Bhedābheda) the law of perception (mana-tatphalameya) and the law of causation (Kāraṇa-Kārya). Under the operation of these three laws Kriyāśakti turns into a constituent power (Nirmāṇa-Śakti) which brings into existence the whole cosmos.

4.10 Gist of Śaiva Darśanas

The survey of the different systems of Śaiva philosophy dealt with so far has shown that in the Veda, though different names of Śiva occur, yet there is no reference to any of the distinctive features of the Śaiva philosophy. However, it is Taittirīya Āraṇyaka that forms the Vedic basis of the Lakulīśa Pāśupata which arose in the second Cent. A.D. If one believes in the tradition about the origin of the fourteen sutras in the beginning of Pāṇīni's grammar, and admit that Patañjali refers to the view of Nandikēśvara the Nandikēśvara Śaivism should be said to belong to the 4th Cent. B.C.

The dualistic Siddhānta Śaivism was reoriented and revitalised by the great writers, who flourished in different parts of India, such as Chola and Kashmir, from the 6th to 12th Cent. A.D. Vīraśaivism as we find it in the available literature was reoriented and by Basava in 1167 A.D. and was subsequently propounded by the five well recognised teachers like Rēvaṇa etc.

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Thus, as far as we can trace back the history of the Śaiva philosophy, we discover the two currents, monistic dualistic running parallel. In the pre-Christian era we find the voluntaristic monism of Nandikēśvara side by side with the realistic dualism of Pāśupata school. And similarly from the 9th to 13th Cent. We find the monistic Śaivism of Kashmir developing along with the Siddhānta Śaiva dualism. The monistic Śaivism of Kashmir thus historically and fundamentally owes its origin to Nandikēśvara Śaivism exactly as the Siddhānta Śaiva Dualism does to the Pāśupata Dualism.

4.11 Questions for self-examination

१) पाशुपतशैवदर्शनस्य तत्त्वानि विवृणुत।

२) सिद्धान्तशैवदर्शनस्य भेदवादं समर्थयत।

३) सिद्धान्तशैवदर्शनसाहित्ये आचार्याणां परिचयं लिखत।

४) वीरशैवमततत्त्वानि प्रतिपादयत।

५) ' सिद्धान्तशिखामणिः ' ग्रन्थमधिकृत्य टिप्पणी लिखत।

६) नन्दिकेश्वरशैवदर्शनस्य कालविचारं स्पष्टयत।

७) रसेश्वरसिद्धान्तस्य उगमंप्रकारं वर्णयत।

८) रसेश्वरसिद्धान्ततत्त्वानि विशदयत।

९) काश्मीरशैवदर्शनस्य अद्वैतवादं समर्थयत।

१०) स्पन्दशास्त्रस्य स्वारस्यं विशदीकुरुत।

११) प्रत्यभिज्ञाप्रकारकस्य काश्मीरशैवदर्शनस्य वैशिष्ट्यं प्रकाशयत।

१२) ' सर्वेषां शैवदर्शनानां मूलं शैवागमा एव ' - समर्थयत।

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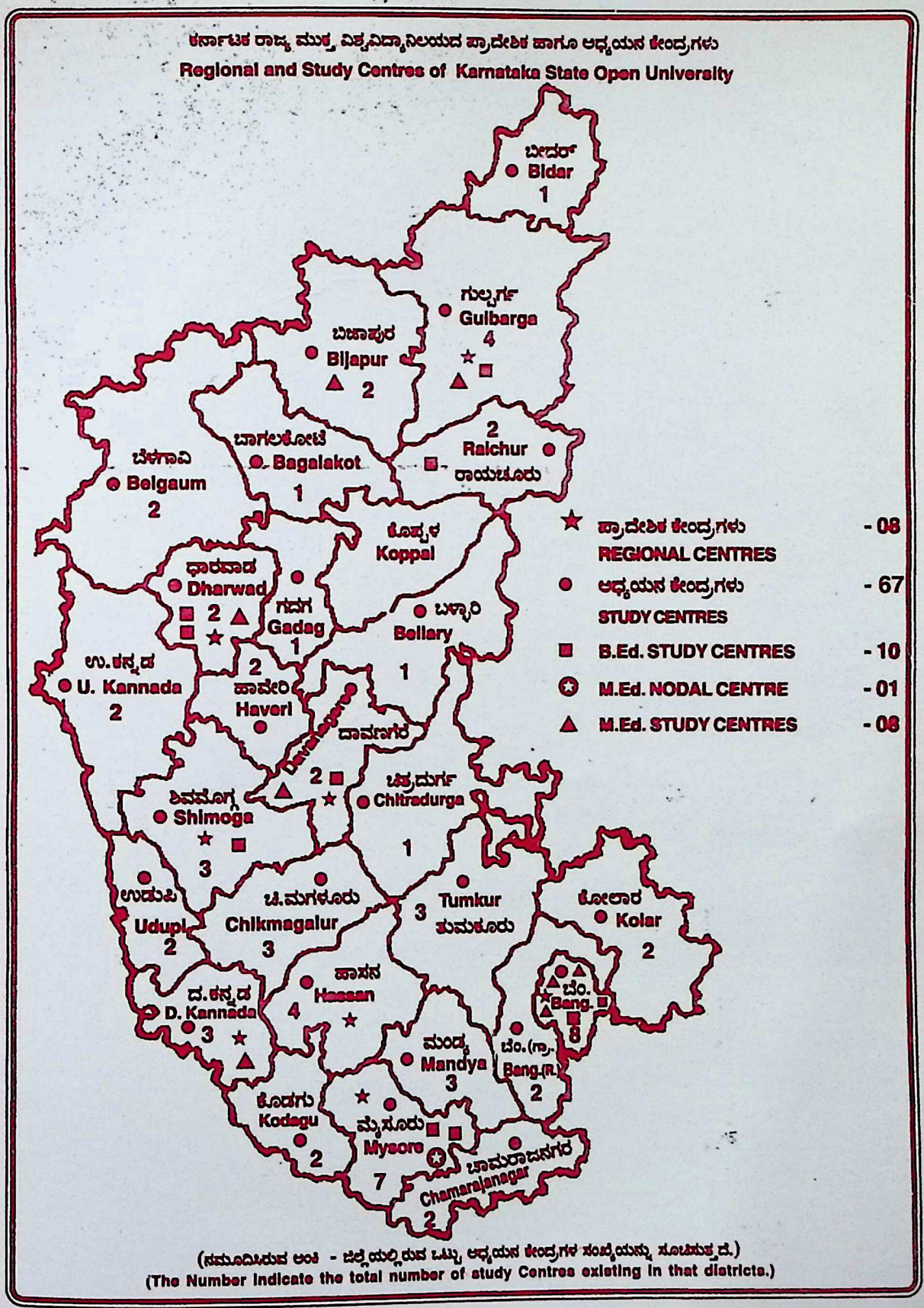

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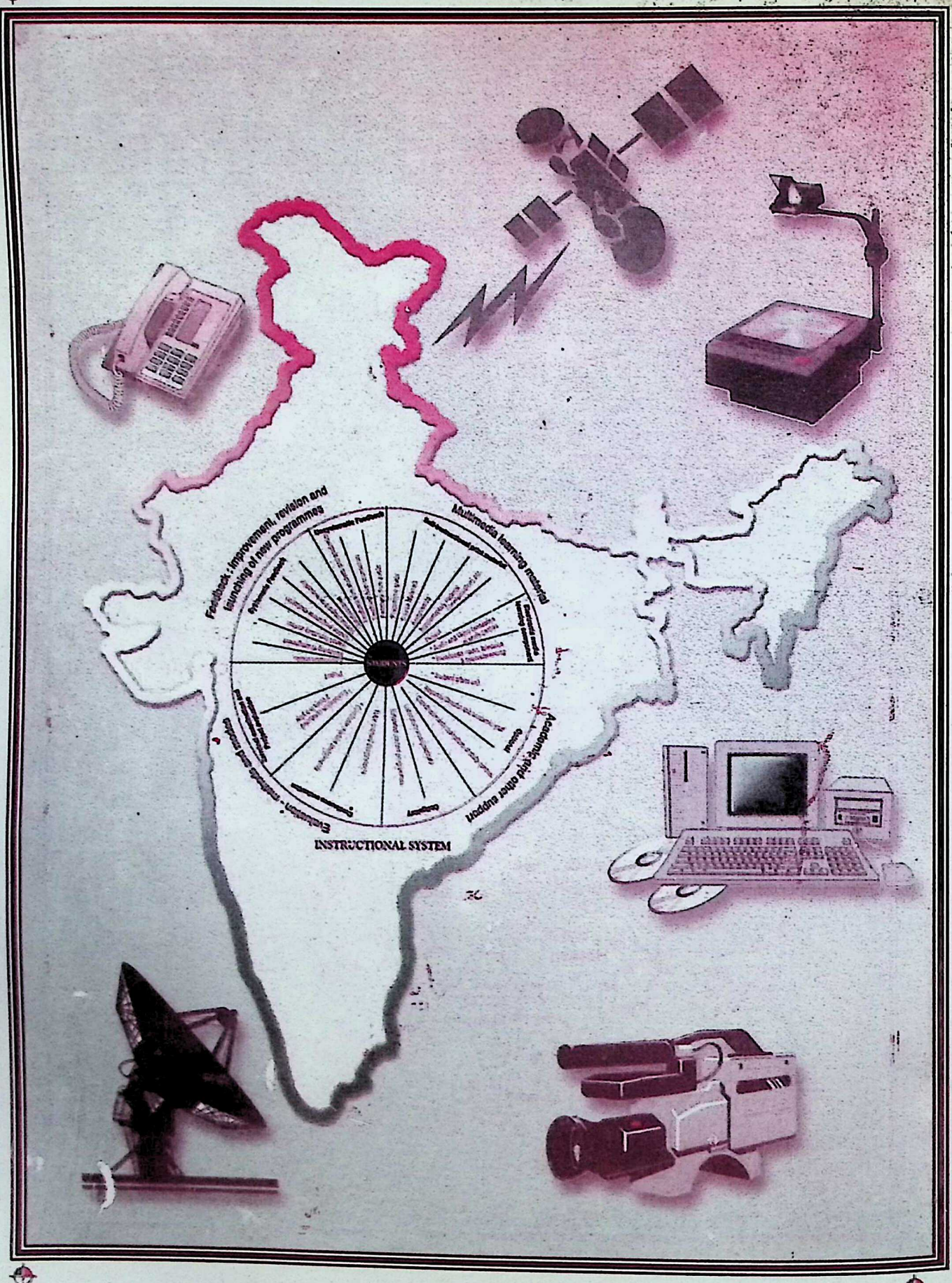

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